THE CHURCHMAN.

VOL. X.—NO. 9. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 477.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, MAY 9, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

OLD CHURCHES.

Look down from heaven, behold and visit this vine, and the place of the vineyard that thy right hand hath planted.—*Psalter.*

I.

Hast been where the full-blossomed bay-tree is blowing,
With odors like Eden's around?
Hast seen where the broad-leaved palmetto is growing,
And wild vines are fringing the ground?
Hast sat in the shade of catalpas, at noon,
And eat the cool gourds of their clime;
Or slept where magnolias were screening the moon,
And the mocking-bird sung her sweet rhyme?

II.

And didst mark, in thy journey, at dew-dropping eve,
Some ruin peer high o'er thy way,
With rooks wheeling round it, and bushes to weave
A mantle for turrets so gray?
Did ye ask if some lord of the cavalier kind,
Lived there, when the country was young?
And burned not the blood of a Christian, to find
How there, the old prayer-bell had rung?

III.

And did ye not glow, when they told ye—the Lord
Had dwelt in the thistle-grown pile;
And that bones of old Christians were under its sward,
That once had knelt down in its aisle?
And had ye no tear-drops your blushes to steep
When ye thought—o'er your country so broad,
The bard seeks in vain for a mouldering heap,
Save only these churches of God?

IV.

Oh ye that shall pass by those ruins agen,
Go kneel in their alleys and pray,
And not till their arches have echoed amen,
Rise up, and fare on, in thy way.
Pray God that those aisles may be crowded once more,
Those altars surrounded and spread,
While anthems and prayers are upsent as of yore,
As they take of the wine-cup and bread.

V.

Ay, pray on thy knees, that each old rural fane
They have left to the bat and the mole,
May sound with the loud-pealing organ again,
And the full-swelling voice of the soul.
Peradventure, when next thou shalt journey thereby,
Even-bells shall ring out on the air,
And the dim-lighted windows reveal to thine eye,
The snowy-robed pastor at prayer. C.

NOTE.

It is scarcely known at the north, that Delaware, Maryland, Virginia, and the Carolinas, almost abound with the ruins of old churches; many of them situated in the midst of most picturesque scenery, and very often occurring in the time-honored shape of the cross. What good Christian would not do all in his power, to restore these relics of our fathers to the Church? Yet, we are told that they are frequently abandoned, even by the sons of the cavaliers, for some modern building of red brick, which they build along side the old sanctuary, cutting down brave oaks and green laurels, to make a clearing.

THE HISTORY OF THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

BY EDWARD BERENS.

CHAPTER IV.

The Prayer Book under Queen Elizabeth.

(Concluded.)

The case of the Romanist Bishops, who, by the Acts of Supremacy and Uniformity, were deprived of their preferment in the Church, was not neglected abroad. The Queen was solicited by the Emperor, and by other Roman Catholic Princes, to deal favorably with them; and to allow the Papists some churches in cities, and great towns. To this the Queen replied, "that notwithstanding those Bishops disobeyed the laws, and disturbed the quiet of the kingdom; though they refused compliance with that doctrine, which in the reigns of her father and brother they had publicly recommended and maintained; notwithstanding this inconsistency and misbehaviour, yet in regard to those Princes, she was willing to treat them gently; though this could not be done without disgusting the rest of her subjects. But to grant them churches to officiate in their worship, and keep up a distinct communion, were things which the public interest, her own honor and conscience, could not allow. Neither was there any reason for such an indulgence; for there was no new faith propagated in England; no religion set up, but that which was commanded by our Saviour, practised by the primitive Church, and unanimously approved by the Fathers of the best antiquity." In fact, both from inclination and from policy, Elizabeth, at the beginning of her reign, was well disposed to conciliate the Romanists; and it must be acknowledged, that Pius IV., who in August, 1559, succeeded Paul IV. in the Papacy, was not deficient in his endeavors to win back the Queen and country to allegiance to the Church of Rome.

The See of Canterbury had been vacant since the death of Cardinal Pole, who died almost on the same day with Queen Mary. Parker, a man of distinguished learning, was selected by Elizabeth for this high office. Parker had, in the reign of Queen Mary, been deprived of all his church preferment, on account of his marriage, and in "those years lurked secretly within the house of one of his friends; leading a poor life, without any man's aid or succor; and yet so well contented with his lot, that in that pleasant rest and leisure for his studies, he would never, in respect of himself, have desired any other kind of life, the extreme fear of danger only excepted." He says himself, "After my deprivation, I lived so joyful before God in my conscience, and so neither ashamed nor dejected, that the most sweet leisure for study to which the good providence of God recalled me, created me much greater and more solid pleasures, than that former busy and dangerous kind of living ever pleased me. What will hereafter happen to me, I know not; but to God, who takes care of all, and who will one day reveal the hidden things of men's hearts, I commend myself wholly, and my godly and most chaste wife, and my most dear two little sons. And I beseech the same most great and good God, that we may for the time to come with unshaken minds bear the reproach of Christ; that we may always remember, that we have here no abiding city, but may seek one to come, by the grace and mercy of my Lord Jesus Christ." On one occasion during his concealment strict search was made for him, which he having some notice of, escaped in the night in great danger, and was so severely hurt by a fall from his horse, that he never recovered it. Upon the first intimation of the Queen's intention to place him in the high and responsible situation of Archbishop of Canterbury, he manifested deep and unfeigned reluctance to accept it. In answer to two successive summonses from the Lord Keeper Bacon, who did not, as yet, mention precisely the dignity intended for him, and again, in reply to a third more peremptory, from Cecil, the Secretary, in the Queen's name, he excused himself from coming to London on the plea of bad health. A fourth letter, from the Lord Keeper, in January, brought him to Court, but it was not till the 17th of May, that Bacon intimated to him that it was determined by the Council, that the Archbishopric should be conferred upon him. Upon this Parker addressed an earnest letter to the Queen herself, humbly imploring her "to discharge him of that so high and chargeable an office," on account of "his great unworthiness," his disability, his poverty, and also his infirmity of body. "But nothing would do," says his biographer, "and Dr. Parker must be the man pitched upon, for his admirable qualities, and rare accomplishments, to fill the See of Canterbury."

Accordingly on the 17th of December, 1559, Parker was with much form and ceremony consecrated in Lambeth Chapel by the four Bishops, Barlow, Scory, Coverdale, and Hodgkins, according to the ordinal of King Edward the Fifth, then newly printed for that purpose; only the ceremony of putting the staff in his hand, was left out in this reign. The Confirmation of his election had taken place on the 9th at the Church of St. Mary Le Bow, (*de Arcubus*, the Court of Arches,) in Cheapside, with exact attention to all the minute forms prescribed by law.*

Parker, as has already been mentioned, was one of the Commissioners, appointed at the very beginning of Elizabeth's reign, to revise the Book of Common Prayer. In 1560, not long after his consecration as Archbishop, he, with the rest of the Ecclesiastical Commissioners, observed, that some chapters appointed to be read in the ordinary course of the Common Prayer, were likely to be of little benefit to common hearers, and thought that they might well be changed for others tending more to edification. He accordingly procured letters under the Great Seal, dated January 22, to the Commissioners, and particularly to himself, with Grindal, Bishop of London, Dr. Bill, and Dr. Haddon, authorizing them, among other things, "to peruse the order of the Lessons throughout the whole year, and to cause new calendars to be printed." Before the reformation of the Lessons, it was recommended to the discretion of the officiating ministers, to change the chapters for some others more proper. For so it is in the *Admonition* to Ecclesiastical Ministers set before the second Book of Homilies:† "And when it may so chance, some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holy-days, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand, whereby your prudence and diligence in your office may appear. So that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your greater commendation, to the discharge of your consciences and their own." But when the above-mentioned Commissioners had altered the Lessons, and made a new Calender, and tables denoting the chapters to be read, this liberty was no longer indulged to every private minister.

The reformation that was made in the Lessons was this: "That whereas in King Edward's first book there were no proper Lessons for the Holy-days or Sundays of the year, but the chapters of the Old and New Testament were read on in course without any interruption; and in King Edward's second Book there were Proper Lessons for some few Holy-days only, and none for the Sundays: now there was a Table of 'Proper Lessons to be read for the First Lesson, both at Morning and Evening Prayer on the Sundays throughout the year; and for some also the Second Lesson.' There is another Table for Proper Lessons on Holy-days; beginning with St. Andrew."‡

At the end of the Common Prayer Book now printed, (in 4to.) were added several very good prayers for family use, entitled "Certain godly prayers to be used for Sunday purposes." These were probably inserted by order of the Archbishop; and they were the same that were printed in the former Common Prayer Book under King Edward. In the later editions they are either shortened or wholly omitted, which perhaps is to be regretted.

The Geneva Bible had been printed in the town, the name of which it bears, in the year 1560, and was in the act of being prepared for a second edition in 1565, in some degree with the sanction of the Archbishop, and of Grindal, Bishop of London. At the same time they intimated their intention of preparing an improved translation for the use of the Church. In order to carry this intention into effect, Parker allotted to several of the most learned of the Bishops, particular portions of the Bible of the former translations, to be by them revised with the exactest scrutiny. It was on this account called the *Bishops' Bible.* He employed several men critically learned in the Hebrew and Greek languages, to peruse the old translation, and to compare it carefully with the original text, and with the Geneva and other versions. Afterwards himself, with other learned divines in his family, revising the whole, he set forth (apparently in the year 1568) a more correct translation of the Holy Scriptures, of the same size with the former, or a little bigger, and better printed. And so highly pleased was this good Prelate when he saw an end put to this great work, that he seemed to be in the same spirit with old Simeon, using his words, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

In order that private families, as well as Churches, might be supplied with copies of this translation, it was published in the following year, 1569, in a small but fine *Black* letter in large 8vo. The chapters here are divided into verses, but there is no break in the chapter till the end of it. This probably is the first English Bible printed with distinction of verses. Some useful notes were added in the margin.

In the year 1572, a new edition of this Bible was published in a large and handsome volume, with various embellishments and illustrations. Prefixed were two prefaces by Parker himself, the *Prologue* of Cranmer, and before the Book of Psalms, the Preface of St. Basil. Useful historical and genealogical Tables were added, together with the "Table of degrees of Kindred and Affinity, within which it is unlawful to contract matrimony."

During the remainder of the long reign of Elizabeth, there appears to have been no farther change affecting the Public Service of the Church. It continued to be vehemently attacked by the zealous and pious, though ill-judging, Puritans on the one hand; and, on the other, by the active and indefatigable partisans of the Court of Rome, particularly the Jesuits and the Dominicans, some in their own character, some in the disguise of soldiers, others under that of the Puritans. One instance of the latter description may be mentioned. In the year 1567, Faithful Cummins, a Dominican Friar, was much admired and followed by the people for his seeming piety, for his readiness in making long extempore prayers, and for inveighing against the Pope Pius the Fifth. His real character being suspected, he was taken up and examined before the Privy Council. Having made his escape, he went to Rome. Being questioned by the Pope, Cummins replied, "That his holiness little thought that he had done him a considerable service, notwithstanding he spoke so much against him." When the Pope asked how? He said, "He had preached against set forms of prayer, and that he called the English Prayer Book, English Mass, and had persuaded several to pray spiritually and *extempore:* and that this had so much taken with the people, that the Church of England was become as odious to that sort of people, whom he instructed, as a *Mass* was to the Church of England. And that this would be a stumbling-block to that Church while it was a Church." Upon this the Pope commended him, and gave him a reward of two thousand ducats.*

Among the chief occasions of the hostility of the Puritans were the surplice and other clerical vestments. This unhappy controversy appears to have originated in England with Hooper, Professor of Divinity in Oxford, who, to avoid the penalties denounced by the sanguinary Act of the Six Articles, had fled to Zurich in the latter part of the reign of Henry the Eighth. From his intimacy with Bullinger, and other members of the Swiss Church, he became strongly prepossessed in favor of their customs; and when, after his return to England in the reign of Edward, he was appointed to the new Bishopric of Gloucester, he refused to wear the Episcopal habit. Cranmer and Ridley for a considerable time endeavored, without success, to remove his scruples; and the judicious remonstrances of Peter Martyr and Bucer were long addressed to him in vain. A similar controversy sprung up in the reign of Elizabeth, occasioned principally by those pious men who, during the Marian persecution, fled for refuge to Germany and Switzerland. Two of these exiles, who took a very prominent part in the opposition to the clerical vestments, were Sampson, Dean of Christ Church, and Lawrence Humphrey, President of Magdalen College in the same University, both men of considerable learning, and of sincere and ardent piety. These two divines were, in 1664, appointed to appear at Lambeth, together with four other Ministers in London of the same opinions, that the Ecclesiastical Commissioners might confer with them, in order to understand their reasons for omitting what was enjoined. The Conference appears to have been conducted in a fair and amicable manner, but the result of it was not satisfactory. Sampson persisted in his opposition, and was deprived. Humphreys, after some years, complied, and held preferment in the Church. They had both consulted Gualter and Bullinger, two eminent divines of Zurich, upon the question. The answers they received were in favor of conformity. These sensible foreigners argued, like Martyr and Bucer, that the peace and unity of the Church ought not to be sacrificed, for the sake of circumstantials in religion, things indifferent in themselves. Sampson and Humphreys, however, were not convinced; and these dissentions continued to agitate and disturb the Church during nearly the whole of the succeeding century.

Archbishop Parker, who bore so distinguished a part in establishing the Prayer Book at the beginning of the reign of Elizabeth, died the 17th of May, 1575. "He was of a sedate temper, and had no starts of passion, nor treated any person with rough language. He was easy of access, had great penetration in going to the bottom of things, and was very quick in apprehending the tendency of what was proposed. His private life was unexceptionable and exemplary." His benefactions, both during his life and at his death, especially to the University of Cambridge, were most munificent.

Parker, after an interval of more than half a year, was succeeded by Grindal, one of his most able coadjutors in the review, both of the Prayer Book, and also of the English Translation of the Bible. "Grindal," says Camden, "was a religious and grave man, who, returning from banishment under Queen Mary, was made first Bishop of London, afterwards Archbishop of York, and lastly, Archbishop of Canterbury. He flourished in great grace with Queen Elizabeth, till by the cunning artifices of his adversaries, he quite lost her favor, under the pretence that he had countenanced the conventicles of some turbulent and hot-spirited ministers in their prophecies, as they called them; but, in truth, because he had condemned the unlawful marriage of *Julio,* an *Italian* physician, with another man's wife, while Leicester in vain opposed his proceedings." Grindal died in 1583.

In his room succeeded John Whitgift, being translated to Canterbury from the see of Worcester; "an excellent and very learned man, who gained singular commendations, both by his justice in the Vice-Presidentship of *Wales,* and by maintaining the doctrine and discipline of the Church of *England;* which commendation he farther merited by his fortitude, prudence, and patience." Upon his appointment to this high office, he was charged by the Queen that he should take special care to restore the discipline of the Church of England, and the uniformity in Divine Service established by authority of Parliament, which through the connivance of the Prelates, the obstinacy of the Puritans, and the power of some noblemen, were neglected. The noblemen particularly alluded to seem to have been Leicester, Walsingham, and Knollys, by all of whom the Puritans were secretly favored. In order to check the numerous irregularities which thus prevailed, and to restore union, Whitgift propounded three Articles to be subscribed to by the Ministers of the Church; in fact, the three Articles in the thirty-sixth Canon, to which the clergy still subscribe.

On this occasion, incredible it is what controversies and disputations arose, what hatred and reproachful speeches he endured from factious ministers, and what troubles, and indeed injuries, he encountered from some noblemen, who, by promoting unfit and undeserving men, caused destruction in the Church, or else endeavored to lay their hands upon its revenues. Through constancy, fortitude, and patience, he overcame all difficulties at last, and restored peace to the Church; so that not without good reason he may seem to have chosen as his motto, *Vincit qui patitur.**

---

* It is not improbable, that the various officers, ecclesiastical and civil, employed in the ceremony, may have dined together afterwards at the Nag's Head, close by; which may have given occasion to the palpably absurd and most improbable fiction of the Nag's Head consecration, invented forty years afterwards.—*Strype's Life of Parker.*

† The second Book of Homilies, to which the admonition above mentioned was prefixed, had been prepared, or nearly so, before the death of Edward the Sixth, and is supposed to have been written by Jewel. (Hey's Lectures, vol. 4, p. 460.) They were revised and finished by Parker, and the other Bishops, (Jewel was now Bishop of Salisbury,) during the Convocation in 1562. The preface, which was afterwards slightly altered, was written by Cox, Bishop of Ely. (Strype's Annals, chap. 30.) It was submitted to Elizabeth for her approval, and in 1763, Parker earnestly solicited her allowance that he might leave a copy in each parish during his visitation. Two editions of the Homilies were printed in this year. (Strype's Life of Parker, p. 128.)

‡ In the Order how the holy Scripture is appointed to be read, is this direction: "So oft as the first chapter of St. Matthew is read for either Lesson or Gospel, ye shall begin the same at *The birth of Jesus Christ was on this wise, &c.* And the third chapter of St. Luke's Gospel shall be read unto, *So that he was supposed to be the son of Joseph, &c.*

* Strype's Life of Parker, 244, 245, from "Foxes and Firebrands." This book adds, "This produced that *Act* for preventing *Popery* and other *Sects,* which enjoined all people from ten years old and upwards not having a lawful impediment, to repair every Sunday to hear Divine Service, under penalty of forfeiting twelve-pence for every default." P. 29.

* He overcomes, who suffers with patience.

COMMUNICATIONS.

For the Churchman.

THE TEMPLE.

(Continued.)

In latter days, the amiable Cowper resided here. It is pleasant to know, that whilst an inmate of the Temple, his life was happy. Here he was gay and social. None of that mental disorder was visible to mar or discolor the sweet, descriptive imaginings of the author of the Task.

Although this place looks so dry and sober now, it was in days of yore "redolent of antique hospitality," long before and during Chaucer's time. The air about here certes was wont to be laden with the smell of unctuous dishes, inviting the hungry wayfarer to step in and partake of the Templars' hospitality free of cost. The buildings now emit an atmosphere of law and mouldy parchment; and at night, instead of the bright glare of kitchen fires, the turning of spits with roasting joints of savory meat,—the din and revelry,—the carousal of the Knights Templars; you discover nothing but twinkling lamps dimly burning, to light some belated Templar down the dark avenues to his chambers, or the flickering taper's ray, gleaming from the window of the law student,—or, perchance, the solitary author or poet, "some mute inglorious Milton," consuming the midnight oil, and his yet more precious health, in the pursuit of fame!

"Some situations are favorable to thought," and there are few more so than this. How droll and whimsical would be our reveries and recollections, as we rambled about this ancient place, blending fact and fiction together, in a kind of connecting link, and conning over past readings,—studies in youth, when I little thought of reviewing them upon the spot where they were originally acted, or imagined.

Thus, when entering that part of the building, once the cloisters, I could not help thinking of Will Honeycomb, and Sir Roger de Coverly, who were driven in here one rainy night, and the good knight's odd adventures. Or, in wandering down to the river's edge, I would recall the Spectator's redoubtable trip to Richmond, and his landing, "with ten sail of apricot boats, at Strand Bride, after having put in at Nine Elms, and taken in melons, consigned by Mr. Cuffee of that place, to Sarah Sewell and company, at their stall in Covent Garden.*

There is not a more pleasant or agreeable place to be found about London, than the Temple Gardens on a sunshiny day. Here the grass is crisp,—of a vivid green, and the gravelled walks wind about velvet lawns, with many graceful curves, like the line of beauty. It is decorated with a rich carpet of sweet fragrant flowers, the rose, violet, primrose, pansy, and blooming orchis. Above all, it is the garden of the red and white rose, immortalized by Shakspeare, as the spot where the fatal quarrel had its origin between the rival houses of York and Lancaster, and during which civil broil the best blood of England imbrued the land.

I have often walked in the Temple Garden, with a copy of Shakspeare in my hand, when the mellow, golden sunbeams gave a sheen and cheerful look to this memorable place, and then have taken a seat upon its green borders, wondering if it looked thus in the days of the Plantagenets; or musing, turned to the celebrated historical picture itself in Henry VI., and read it over with tenfold interest and delight on the ground where the original actors stood and disputed centuries before. This play is believed to be Shakspeare's earliest dramatic attempt, and was written in the year 1589.

The scene opens with a question from Richard Plantagenet, who is surrounded by a group, consisting of the Earl of Somerset, Suffolk, and Warwick, together with "Vernon, (the ancestor of Scott's Diana Vernon, in Rob Roy,) and another lawyer," who thus puts the question to them:

Plan. "Great lords and gentlemen, what means this silence?
Dare no man answer in a case of truth?"

* * * * * *

We have pleased our fancy frequently, as we sat in this spot, by grouping these distinguished characters together; and imagined the scene around us as it stood in the days of Henry VI. until, like Blake the artist, we thought we could have drawn the ideal likeness of these picturesque warriors, statesmen and lawyers, in the antique costume of the middle ages. It was a vision or a dream worth enjoying, and I doubt if Blake* himself felt pleasanter in one of his most inspired moments, when he actually believed the stern Edward, or the heroic Wallace, was sitting to him for a likeness, than I did, surrounded by the grim Plantagenet Richard, and the Earl of Warwick, Somerset, and Suffolk. But we went further. We have followed their footsteps beyond the Temple, and beheld the busy spirits of those times, when "the world was enchanted, and history was a romance." We have been transported to the Tower, and listened to the interview between Mortimer and Richard Plantagenet, when the latter recounted to his uncle Mortimer the scene in the Temple, and told him that

This day in argument upon a case,
Some words there grew 'twixt Somerset and me."

His request to his good uncle,

"For my father's sake,
In honor of a true Plantagenet,
And for alliance' sake, declare the cause,
My father, Earl of Cambridge, lost his head."

This we hear recounted with the dying breath of Mortimer, and his farewell benediction to his nephew, who promises to

"See his burial better than his life."

We look now on many skirmishes, and "bloody pates." We behold London during these intestine broils,—the Duke of Gloster's men with "pockets full of pebble stones,"—on many citizens with their "giddy brains knocked out," strewing the streets,—"windows are broke down," and tradesmen, for fear, compelled to shut their shops.

What tumult is this? I see:—it is Jack Cade, and his rabblement, marching down Cannon-street: and look!—he strikes his staff on London Stone, and exclaims, "Now is Mortimer lord of this city. And here sitting upon London Stone, I charge and command henceforward, it shall be treason for any that calls me other than—Lord Mortimer." We follow this crew to Smithfield, to witness the fight between Cade's company, the King's forces, and the citizens, and behold the defeat of learnedly and insultingly he talks to Lord Say: "Thou hast most traitorously corrupted the youth of the realm, in erecting a grammar school; and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the king, his crown and dignity, thou hast built a paper mill. It will be proved to thy face, that thou hast men about thee, that usually talk of a noun, and a verb, and such abominable words, as no Christian ear can endure to hear." For all these, and other heinous crimes in the sight of Cade, he orders his men to "strike off his head presently," and then brutally jokes with his fellow rebels, when the heads of Lord Say and his son-in-law are brought in, and declares his intention to "defer the spoil of the city until night:—for with these borne before us, instead of maces, will we ride through the streets; and at every corner have them kiss.—Away!"†

Presently the scene wafts us to Kenilworth Castle, and into the presence of King Henry, Queen Margaret, and Somerset. In the interim, Cade has been routed at Southwark, and a great number of his followers are brought within the castle walls with halters about their necks. And thus ends the reign of Cade, who dies by the hands of "Iden, Esquire of Kent," into whose garden we beheld him flee from the woods in a famished state, to see if he could eat grass, or "pick a sallet."

These are English pictures. But we cast our eyes upon the shores of France, whither some of our actors have been engaged, whilst Cade and his fellow rebels were lording it in London streets.

We are before an ancient-looking city. What ponderous gates are these? The gates of Rouen. Hah! What beautiful, fairy vision of a warrior is that now mounting the battlements, and holding forth a blazing torch? Stay! one moment:—we know her,—it must be,—it can be no other than that peerless divinity, the witch, the sorceress—Joan of Arc, la Pucelle d'Orleans!

"As plays the sun upon the glassy streams,
Twinkling another counterfeited beam,
So seems this gorgeous beauty to mine eyes."

And lo! she speaks!

Puc. Behold, this is the happy wedding torch,
That joineth Rouen unto her countrymen:
But burning fatal to the Talbotites."

Once more we look upon her. We gaze intently upon her lineaments. It is at Anjou. Can we credit, can we believe our eyes, and do we hear aright, as the Duke of York exclaims,—"Bring forth that sorceress, condemned to burn?" Poor Joan! thy days are numbered! But hear her splendid defence:

"Chosen from above,
By inspiration of Celestial grace,
To work exceeding miracles on earth,
I never had to do with wicked spirits.
But you—that are polluted with your lusts,
Stained with the guiltless blood of innocents,
Corrupt and tainted with a thousand vices,
Because you want the graces that others have,
You judge it straight a thing impossible
To compass wonders, but by help of devils."

It is of no avail; nor eloquence, nor beauty, can avert her cruel, dreadful doom. She is ordered to the fatal stake—the faggot—and the fiery torture—by her stern and superstitious judges. We hear with abhorrence, the savage Warwick exclaim:

"And hark ye, sirs, because she is a maid,
Spare not the faggots, let there be enough;
Place barrels of pitch upon the fatal stake,
That so her torture may be shortened."*

We wander, in imagination, back to England, to look on more civil commotions, skirmishes, and battles, rife in those days, and then we have closed the volume of Shakspeare, wherein they are to be found, almost persuaded it was some air-drawn vision, and not the real, veritable events of history we have been reading and musing over in the garden of the red and white rose, within the Temple walls. There is no romance equal to the romance of history; and nothing more true—that it is the peculiar art of the poet and the historian to array it before the eye of the reader like a choice gallery of pictures for contemplation and study. And it is no mean gift thus to call up to our fancy the dun and forgotten past—to enable us to revel in this delightful and enchanting atmosphere of pure enjoyment to our heart's content.

This beautiful garden is now, as we presume it always has been, the favorite resort of the Templars, who can sit here in the open air, beneath the blue sky, with nature's painted carpet under their feet, and study Blackstone, or Shakspeare. They can gaze upon the handsome features of their fair countrywomen, who come here regularly, as well as those garden-loving beings, nursery-maids and children. The gambols and antics of the latter must amuse, nay frequently divert, the plodding student from his dry researches. And thus he may have a page ever open before him. He may dream of this old place, from its origin; to the days of King Stephen, when the Templars were mighty men in the land, and built their Preceptory here, down to the present time, and he will have materials enough for thought and reflection.

On Sundays, he can say his prayers in the old Temple Church, still standing, the most veritable piece of antiquity existing in London. It is built in the form of the Holy Sepulchre at Jerusalem, and was dedicated to the honor of the blessed Virgin by Heraclius, the patriarch of that sacred city. He was entertained here by the Knights Templar in magnificent style on that occasion. And here the brotherhood flourished, grew rich, powerful, and famous.

The modern Templar may well think himself another guess character from his ancient, chivalrous predecessors. In those times, it was something heroic—something splendid to belong to the fraternity. It was to press the arid sands of Syria,—to encounter the Saracen,—the infidel,—and contest inch by inch for the possession of the Holy Sepulchre. "The heart of man was bolder, and his arm firmer, of yore, than in these days of dull reality." It was to perform,—not dream of glorious achievements. To follow the footsteps of renowned champions and leaders like Hugh de Payens, Geoffrey de St. Alde-Seymours, the Howards, and the De Cliffords. To be clad in mail of brass or steel, and girt with the warlike dagger. To bear the white mantle and cross—the glittering breast-plate—the ponderous battle-axe. To muster for religious ceremonies—to be always ready for the deadly encounter—the tilt—tournament—the banquet, or the festival. He forms many pleasant pictures in his mind of henchmen bearing their masters' armor across these courts, when the place rang with the armorer's hammer "closing rivets up." The gay pageant setting forth for the Holy Land, beneath the Gothic gateway, accompanied by a train of palmers and pilgrims. The sounds of martial music, mingling with the solemn hymn, and the prayers of the assembled multitude of spectators wafting their benedictions or acclamations after them, as they departed full of hope and enterprize;—many never to be looked upon by their friends again, their bones to whiten on the sands of Arabia, and others to be brought home, and to lie within stony coffins, under quaint effigies in the old Temple Church.

These Crusaders made themselves the terror of many Christian potentates, as well as the infidel. They became wealthy and powerful, and were objects of fear and dread. Finally they were suppressed. Sixty of these valiant men were burnt alive in France, by order of King Philip. In England, they were accused of heresy and other crimes; their possessions taken from them, and themselves condemned to perpetual penance. Their Temple was given by the King to a subject, and finally granted to the Knights of St. John of Jerusalem. It may truly be said of them, in the words of the poet Spencer, that "they decay'd through pride." Old Fuller says, "there is scarcely a harder question in latter history than this, whether the Templars were justly condemned to suffer;" and he wisely and humanely adds, "perchance if the same candle had lighted to search, as much dust and dirt would have been found in other orders."† But an ancient Spanish writer, more liberal and benevolent still, remarks: "Concerning these Templars, whether they were guiltie or not, let us suspend our censure till the day of judgment, and then, and not sooner, shall we certainly be informed therein."

During the reign of King Richard II., Wat Tyler, Jack Straw, and their rebel crew, made a descent upon the Temple. These worthies had no particular reverence or affection for antiquity, or mouldy parchment,—they committed sad havoc amongst the records. The gentlemen of the long robe thought themselves well off to escape hanging, for Tyler, like his beloved associate Cade, was inclined to act summarily with all those who spoke Latin.

Dick. The first thing we do, let's kill all the lawyers.

Cade. Nay, that I mean to do. Is not this a lamentable thing, that the skin of an innocent lamb should be made parchment? that parchment being scribbled o'er, should undo a man? Some say the bee stings, but I say 'tis the bee's wax; for I did but seal to a thing, and I was never mine own since.‡

On Sundays, we were wont occasionally to attend service in the Temple Church. This is the only portion of the original buildings remaining, the rest is comparatively modern,—that is to say, they have been erected since the great fire of London. And this old Temple Church,—how irresistibly attractive it was to me! Its low Norman portal, under which the Crusader, the warlike Knight Templar, and the holy bare-footed palmer, have often passed before me, with 'sandied shoon,'—his scolloped hat, his scrip, staff, and pilgrim's weeds,—and bent him at the altar, an object of curious veneration,— for he had just returned from the Holy Land. D.

---

* See Spectator, vol. 6, No. 454.

* See the Life of Blake—British Painters.

† King Henry VI., second part, Act iv.

* King Henry VI., first part, act v.

† Fuller's Holy Ware.

‡ Henry VI., second part.

(To be continued.)

To the Editor of the Churchman.

Rev. and Dear Sir,—I find I was mistaken in saying, (in my fourth letter,) that Dr. Marsh's Preliminary Essay was so incorporated with Mr. H. N. Coleridge's edition, as even to be paged and indexed with the text. In the London edition, (which I never saw,) Dr. Marsh's Essay is paged as in the American edition of 1829. The index to Dr. Marsh's second edition was prepared by a young clergyman of the Church.

I find, that in the preface to the fourth edition the words "in which I include every article of belief and doctrine, professed by the first Reformers in common," are omitted. I might have discovered the omission through Dr. M'Vickar's edition, (of which, by the way, I had only the two first sheets,) but suspecting no difference, I copied from the Burlington edition of 1829.—Neither of these mistakes is of much consequence; yet I feel bound to correct them.

Allow me to mention here some mistakes of the printer, who has, however, dealt better by my manuscript than it deserved.—P. 1, column 6th, line 17th from bottom, for *prevent* read *pervert*.—P. 6, col. 3d, line 22d from top, for *other than* read *otherwise*.—P. 13, column 6th, line 26th from bottom, for *intellectual* read *intentional*.—These are all that are of any consequence. Very respectfully, yours, &c.

GEORGE ALLEN.

Newark College, Delaware, April 28th, 1840.

For the Churchman.

THE REUBENITES.—JOSHUA XXII.

"God's precepts guide my doubtful way,
Thy fear forbids my feet to stray,
Thy promise leads my heart to rest."

The Reubenites, the Gadites, had received from the Lord peaceable possession of the country on the one side of Jordan as a reward for their obedience in having kept all that Moses, the servant of the Lord, had commanded them. Immediately before leaving their brethren of the other tribes, returning to their tents richly laden with spoil, Joshua blessed them in these remarkable words, applicable to us as well as to them: "But take diligent heed to do the commandment, and the law, which Moses, the servant of the Lord, charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul." A solemn lesson this to us to take diligent heed that we obey the commandments which we also have received from the same God.

On reaching the borders of Jordan, the Reubenites erected a grateful altar. Alas! how many mercies do we receive from the same bountiful hand, without evincing the same gratitude! The altar thus promptly and piously erected, served also to keep in memory their former holy fellowship with the other tribes. It had been more discreet in these zealous Israelites to have mentioned to their late companions the design of that monument, "a great altar to see to," and thus would have avoided their suspicions; so we Christians are commanded to avoid

As soon as the rest of the tribes observed the rising altar, they uncharitably suspected that idolatry and not the worship of the true God was intended. With commendable zeal for the honor of God, and yet without that discretion with which zeal should be accompanied, the ten tribes gathered together in Shiloh, and sent Phinehas and a prince from each of their tribes, to beseech them not to rebel against God, and to warn them how God had ever vindicated his honour and his worship. Oh that Christians would more faithfully and earnestly admonish each other, and firmly reprove each erring brother! Warn them that are unruly, saith the Spirit, in 1st Thes. 5: 14. Admonish him as a brother: 2d Thess. chap. 3, v. 15. See in Psalm 5, v. 14, how David received reproof as a kindness, and not as a wrong.

Let us, too, observe the mild moderation with which the Reubenites received these brotherly rebukes. They explained to the expostulating princes, that the fear of the Lord had induced them to erect the altar. Now, reader, will you not for yourself seriously peruse this interesting and instructive chapter, and impress upon your minds: 1st. The necessity of showing forth our gratitude to our God. 2dly. The neglected duty of affectionately warning each other; and, 3dly, The mild spirit with which each warning should be received. ORION.

March, 1840.

For the Churchman.

UNIVERSAL SALVATION.

The Rev. Dr. Alexander of Princeton has published, in the "Watchman of the South," a series of essays, (under the signature of *A. A.*,) two of which have been lately republished in the Episcopal Recorder, without note or comment. The editors of the last mentioned paper endorse, therefore, of course, the Doctor's opinions. In the second of these essays, the Professor, who appears to be a consistent Calvinist, gives an account of a girl eight or ten years of age who had all the appearance of eminent piety. "I think, (says he,) I never had less doubt of any one's piety than of this little girl's." "She applied for admission to the communion —and who dare refuse entrance into the fold to such a dear lamb?" She nevertheless became careless, and "entirely relinquished her religious profession. My Methodist neighbor, I know, if he had the chance to whisper in my ear, would say, 'I have no difficulty in accounting for this case; she was a child of God, but fell from grace.' *But I have never been able to adopt this method of explaining such pheonmena.* There are few truths of which I have a more unwavering conviction, than that the sheep of Christ, for whom he laid down his life, shall never perish."

On this extract I have two short remarks to make. 1. Our sixteenth article assures us, that "after we have received the Holy Ghost, we ma ydepart from grace given, and fall into sin; and by the grace of God we *may* arise again, and amend our lives." Our venerable reformers, therefore, (albeit not Methodist,) might conscientiously say with a very audible whisper, "*We* have no difficulty in accounting for this case; she was a child of God, but fell from grace." 2. Our venerable reformers, and after them all our Episcopal Clergy who without mental reservations administer the sacrament of the Lord's Supper, maintain that our Lord Jesus Christ did by his one oblation of himself once offered, make a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, (original and actual.) If then he gave himself a ransom for all; if he be the propitiation for the sins of the whole world; *and* if all for whom he laid down his life shall inevitably be saved, it necessarily follows that *universal salvation* is the doctrine of the New Testament.

Quere. Will the Episcopal endorsers of the Calvinistic Professor's opinions, agree or disagree with St. Peter, who tells us that it is better for us not to know the way of righteousness, than after we have known it, to turn from the holy commandment delivered to us?

Will they, or will they not, caution their readers with St. Paul, to abstain from certain offensive practices, lest "the weak brother *perish*, for whom Christ died?" MELANCHTHON.

N. B. The writer begs leave to dissent from the position of one of our excellent prelates, that the highest-toned Calvinist and the lowest Arminian may subscribe to our formularies. Surely they are not such a nose of wax as to be adapted also to the Universalist.

THE CHURCHMAN.

SATURDAY, MAY 9. 1840.

BAPTISMAL PRIVILEGES.

It is refreshing to turn from the cheerless and shrivelling theology of the day to the expanded and ennobling views of our holy calling which Dr. Pusey has opened to us in his admirable treatise on Baptism. We have read enough of this treatise to be satisfied that it is replete with pure, primitive and truly scriptural doctrine. The points on which its correctness may, on solid grounds, be reasonably questioned, are as nothing compared with the broad, catholic and scriptural principles which it develops with surprising fulness, and advocates with a chastened zeal. We consider it the most extraordinary theological work of the age; and as it is divested of technicalities, and adapted to lay as well as professional readers, we trust that it will find its way into every family in the Church. If the author seem to his readers to attach too great importance to what they perhaps are accustomed to regard as merely a significant ceremony, let them see whether he have not scriptural authority for his views; and if they still falter, let them think whether any too great things can be said of blessings conveyed to us by the sacrament, which the Redeemer has appointed as the seal and symbol of the redemption of mankind.

We do not expect that Dr. Pusey's treatise will be immediately popular. Rather, we expect the very reverse, for the generality of religious persons are by no means qualified to enter into its meaning and spirit. But of this much we are satisfied, that if the orthodox Christianity (as it is called) of these United States, is to live and not to run out into infidelity, it must be reclaimed to the scriptural and catholic principles which Dr. Pusey has unfolded. The antagonist ground—if ground it may be called—to which all consistent thinkers must be driven, is that on which Bishop McIlvaine has vainly endeavored to rest the sole of his foot. But in that direction there is nothing but quicksands; and in another generation, the broad alternative will be presented between—not Romanism, nor Episcopalianism but—Catholicism and Infidelity.

We intended, however, no more than to commend the following principles as forming the true basis of religious education, pastoral doctrine, and Christian hope and assurance.

It is hardly necessary to add, that the blessings bestowed on us in baptism are forfeited by those who violate the conditions which it requires.

"The Incarnation is now very commonly looked upon in reference only to the Passion of our Lord, and as a means of his vicarious suffering; not as if it had any reference to us, to the sanctification of our [illegible] God.' And so they [the moderns] take what is said of Baptism, as teaching only, as if it inculcated the same as Circumcision, and imparted a lesson rather than a grace. They only think of the circumcision of the heart which we *ought* to have, of the complete extinction of all sinful tendencies, at which we *ought* to aim, of the power of the faith which we *ought* to cherish. Yet this again is but a portion of the truth: it tells us of the end which we are to arrive at, but not of the means, whereby God gives us strength on our way thitherward: it speaks of the height of God's holy hill, but not of the power by which we are caught up thither. Not so St. Paul. He is persuading the Colossians to abide in the state in which they had been placed; to rest upon the foundation on which they had been laid; to root themselves in the soil in which they had been planted; to be content with the fulness which they had received from Him by whom they had been filled, and in whom dwelt all the fulness of the Godhead bodily; to abide in Him whom they had received. For he feared lest they should be taught by the vain deceit of a false philosophy to take other stays than their Saviour, or to lean on the now abolished tradition of circumcision. To this end he reminds them that they needed nothing out of Christ; for they *had been* filled with Him, 'who filleth all in all,' 'the Head of all rule and all power;' therefore they needed no other power, but only His—they *had* received the *true* circumcision, and so could require no other; they *had been* disencumbered of the sinful mass, with which they were naturally encumbered, 'the body of the sins of the flesh,' by the circumcision which Christ bestowed; their old man *had been* buried with him in Baptism; they *had been* raised with Him, (whereof the ascending out of the water was a figure.) by a power as mighty as that which raised Him from the dead; and, by that participation in His death and resurrection, had received the earnest of the resurrection which was yet future, and of the life to come. All their old sins *had been* forgiven, and they themselves re-born from the dead, and *been* made partakers of the life of Christ, "quickened with Him;" the powers of darkness *had been* spoiled of their authority over them, and exhibited as captives and dethroned. All these things had been bestowed upon them by Baptism; the mercies of God had been there appropriated to them; sins blotted out; their sinful nature dead, buried in Christ's tomb; death changed into life; and therefore, as they had no need, so neither were they to make void these gifts by trusting in any other ordinances, or looking to any other Mediator. St. Paul dreads that through false teaching and a false self abasement, they should not hold to the Head. (ver. 18.) But does he depreciate their baptismal privileges? or, because they were tempted to lean on circumcision, does he disparage outward ordinances? or dread that the exaltation of the ordinance should lead to a depreciation of Christ? Rather, he shows them how every thing which they sought or could need, was comprised, and had been already bestowed upon them in their Saviour's gift, in His ordinance; that this ordinance was no mere significant rite, but contained within itself the stripping off of the body of sin, death, resurrection, new life, forgiveness, annulment of the handwriting against us, despoiling of the strong one, triumph over the powers of darkness.

"We also have been thus circumcised, have been buried, raised, quickened, pardoned, filled with Christ: all this God has done for us, and are we not to prize it? not to thank God for it, 'stablished in the faith which we have been taught, and abounding therein with thanksgiving?' (ver. 7,) and are we, for fear men should *rest* in outward privileges, to make the Lord's sacrament a mere outward gift, to deny His bounty, and empty His fulness? or rather ought we not, with the Apostle, to tell men of the greatness of what they have received, and repeat to them His bidding, 'since then ye *were* raised together with Christ, seek what is above, where Christ sitteth at the right hand of God;' (iii. 1.) ye did die; slay then your earthly members: (ver. 5.) ye *were* stripped of the old man, and *were* clothed with the new, and that, made new in its Creator's image, which has now again been restored to you: (ver. 9, 10.) 'put ye on then, as having been chosen and bred of God,' the ornaments befitting this new creation in you, mercy, gentleness, and the other graces, (ver. 11.): ye have been forgiven, forgive, (ver. 13.) Thus does St. Paul obviate the resting in outward ordinances, by showing namely that the Christian ordinances are not outward; that they are full of life and honor and immortality, for that they are full of Christ; since 'Christ is all things, and in all.' (ver. 11.) Is there not danger of our losing our treasures also by a 'voluntary humility?' Is not our dread of the consequences of exalting Christ's ordinances, 'after the rudiments of the world,' (an earthly wisdom) 'and not after Christ?'"

JUSTIFICATOIN BY FAITH: *A charge delivered before the Clergy of the Protestant Episcopal Church in the Diocese of Ohio, and at the twenty-second Annual Convention of the Diocese in St. Paul's Church, Steubenville, September 13, 1839. With an Appendix. By the Rt. Rev.* CHARLES P. MCILVAINE, D D., *Bishop of the Protestant Episcopal Church in the Diocese of Ohio.* Columbus; Isaac N. Whiting, MDCCCXL.

We have read this charge with unfeigned grief and mortification. There are parts of it which we know not how to reconcile with the ingenuousness, the intelligence and learning which ought, in all reason, to be expected from one occupying the station of its author.* To go through the whole of its bewilderments, were a thankless and a tedious labor. We shall direct attention only to its leading and distinguishing feature—a feature which proves it to be, like the Address of Bishop McCoskry, of which it is a labored expansion, the offspring of a theology *extraneous to the Church.*

Having quoted a passage from one of the Homilies, the author exclaims:

"Mark the force of these last words! They teach us that when it is said in the Article, that by faith 'we are accounted *righteous* before God,' we are to understand no less than that whenever a sinner believes in the Lord JESUS CHRIST, though his sins be as scarlet, and as many as the sands upon the sea-shore, the righteousness of Christ is so perfectly made over to him, that he stands, in Him, before God, as having nothing laid to his charge; his sins remembered no more; his justification as perfect as was that of Adam before he sinned; no more capable of being increased, than the righteousness of 'the beloved,' in whom he is accepted." P. 77.

Again:

"Christ's Righteousness is set in precise opposition to our sins. Justification depends upon our having that righteousness accounted to us instead of our sin. It is faith which obtains that righteousness. 'Being justified *by faith*, we have peace with God.' As the first act of sin condemns perfectly, so, analogously, the first act of faith justifies perfectly." P. 86.

Again: the italics are the author's.

"We refer to the representation of the office of faith, as if it were efficacious unto justification, *not as a single act of the soul, by which we embrace Christ*, operating merely as the appointed *instrument* of participation in his righteousness, and justifying only because it lays hold on that righteousness: but as efficacious, because," &c. P. 101.

"Brethren, let us not imagine that this doctrine of the instant and perfect justification of [illegible] touches the skirts of the robe of our blessed Redeemer's righteousness, is a mere matter of empty speculation," &c. P. 94.

From these passages it will be seen that the author of the charge maintains that nothing is necessary to the justification of a sinner before God, but a *single act of faith*. He does not admit works of any kind as necessary in order to the sinner's justification before God; neither inward works, nor outward works, i. e., neither penitence, fear of God, contrition, nor charity, and much less actual repentance and obedience. This is no strain on the author's words. It is avowedly the corner-stone of his whole theory. If he admits one act or work of the sinner as necessary to his justification, then, as he well knows, he must admit repentance, faith and obedience, to be the terms or conditions of justification; and hence, with a mournful consistency, he tells us, p. 108, "that even faith justifies not under its character as a *work* of obedience, one of the fruits of the Spirit, but simply 'under that relative office of receiving and applying Christ,' the hand that takes of the righteousness of Christ and appropriates it unto us," &c.

The position, then, of Bishop McIlvaine is, that no works of any sort, no acts of penitence, love or contrition, are required of the sinner in order to his justification before God; that nothing is required of him but a simple act of faith, and that not as a work of obedience to qualify him for pardon and acceptance, but simply as an instrument whereby he may apply to himself the righteousness of Christ.

Now we affirm of this position, that it receives not a shade of support or countenance from the Liturgy, Articles or Homilies of the Church; that not one sentence can be brought from any of these sources to favor it; that the current of our divines, as well Calvinistic as Arminian, from the Reformation downwards, are opposed to it; that some of great name have denounced it with horror, and declared it to be little short of an error in faith, i. e., a heresy; and that so far as we know. Bishops McIlvaine and McCoskry have been the first bishops in the Church of God that have ever enjoined it upon their clergy and candidates for the ministry.

Let any man look at the position, and he must be blind indeed if he see not its absurdity and its danger. Sinners, no matter of what description, profligates, adulterers, murderers, are justified before God, without God's requiring of them, in order to their justification, the repentance of their sins, or any thing more than a simple act of faith.

If Bishop McIlvaine appeals to the Articles and Homilies of the Church in support of this Antinomian tenet, the very fact of his doing so is proof that he does not understand the Articles and Homilies of the Church; that he has learnt his theology in a different school, and reads the Articles, &c., with a jaundiced eye.

The passage from the Homily with which Bishop McIlvaine introduces the first of the above quotations from his charge is as follows:

"Our justification doth come purely by the mere mercy of God, and of so great and free mercy, that whereas all the world was not able to pay any part towards their ransom, it pleased our Heavenly Father, of his infinite mercy, without any desert or deserving, to prepare for us the most precious jewels of Christ's body and blood; whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly believe in Him. He for them paid their ransom by his death. He for them fulfilled the law in his life. *So that now in him and by him, every true Christian may be called or fulfilled of the law.*"

The Homily speaks of "true Christians," but it says not that men are made true Christians by a single act of faith.

Bishop McIlvaine quotes the Homilies to the effect that faith only justifies. The Homily, however, speaks of men *in a justified state*, whom it teaches to refer the blessing of their justification to the mercy of God and the merits of Christ, perceived or apprehended by faith, and not to their own works or deservings. This is quite another thing from saying that nothing more than a single act of faith is required *to bring sinners into a justified state.*

The same may be said of the several passages which the author of the charge quotes from Hooker, Beveridge, Sanderson, Usher, &c. These illustrious divines are as little to his purpose on the specific point to which we have referred, as are Dr. Barrow, and Bishop Bull, whose names also he has not been ashamed to produce. The justifying faith of which they speak, is with them the privilege and comfort of the justified man; but that a *sinner* is brought into a *justified state* by means of an instantaneous act of faith, is "accounted righteous in Christ and perfectly justified," "the moment the hand of his faith but touches the skirt of our blessed Redeemer's righteousness," is a notion which they would have counted in the last degree licentious and extravagant. "Yet this I must tell you withal," says Bishop Sanderson, after discoursing of the freeness of Christ's redemption, "that there is something to be done on our part for the applying of this gracious redemption, wrought by Christ, to our own souls for their present comfort and future salvation. We must repent from dead works, believe the Gospel, and endeavor to live godly, righteously and soberly in this present world. The grace of God is proclaimed, and as it were, exposed to sale in the preaching of the Gospel; there is an offer made us of it there, and we are earnestly invited to buy it: 'Ho, every one that thirsteth, come to the waters and buy.' But he that cometh to buy, must bring his *manuprecium* (price in hand) with him, or he were as good keep away. He that cometh to this market without a price in his hand, (and the price is faith, repentance and godliness,) it is a [illegible] fool, says Solomon, Prov. 17." *Sermons, Part II, p.* 105. It is only when these conditions (which are required of us, not as valuable considerations, but merely as a *condition* or *state of being* necessary to our justification) are performed, and when the sinner has repented and believed the Gospel, and been baptized for the remission of sins, that the Church or any of the divines abovementioned, would consider him as placed in a justified state, or possessed of a justifying faith. The instantaneous transition, by a single act of the mind, from the Law of the Covenant of Works to the freedom and adoption of the children of God, was one of those mushroom growths and after-births of the Reformation of which the Church knows nothing; and which would never have found its way into the episcopate if the bishops of the Church had themselves properly guarded the doors of admission to the ministry.

The field is ample, and the point plain. Let any man produce one sentence from the Articles or Homilies of the Church, or from any reputable divine of her communion, to the effect that God requires of the sinner only a simple act of faith in order to his justification, and we are willing to abide all the consequences of a reckless and fool-hardy assertion.

There is a compensatory provision in the structure of our minds and in the plenitude of Scripture by which errors, which are not errors in faith and so subversive of the foundation, are in a great measure counteracted in practice. Hence men who hold the error above mentioned, are yet found to inculcate repentance and holiness, much in the way that some, who have denied the existence of the material world, have yet lived and acted like other men. We acknowledge the blessedness and wisdom of this provision, and find in it a reason for contemplating error without impatience or alarm, and for seeking to counteract it with mildness, and with a view more to its remote and general consequences, than to its present effects in individual cases.

In this view, however, that is, in reference to general consequences, it should be remembered that the error to which we have adverted is not an insulated one. It is part of a system, and is bound up with other errors equally pernicious. *It supposes mankind to be obliged by a law which it is totally impossible for them to obey, and yet to be liable to instant and eternal death for not obeying.* It thus strikes at the root of consistent Christian education. It begets insubordination and irreverence for the laws of the country. It estranges the mass of community from religion, and engenders a spirit of recklessness and licentiousness. It changes the religion of the Gospel from the reasonable service of filial obedience into mere enthusiasm, disgusting the reason of men, and operating on their passions. It subverts the Church and her sacraments, and fosters feelings of self-conceit and spiritual pride, by making every man his own saviour; which it does in effect when it teaches men to take the righteousness of Christ and appropriate it to themselves, instead of leading them humbly to receive pardon and salvation through God's appointed channels. It severs religion from morality, and thus saps the foundation of both. It creates a factitious standard of piety, sows the seeds of faction and animosities in Christian congregations, sears the best affections of the heart by making creation a curse rather than a blessing, drives weak minds into distress and frenzy, and keeps the community at large agitated with wild and visionary schemes. These are its direct tendencies, and it is only by the indirect influence of the compensatory provisions which are found in the collective weight of reason, Scripture and authority for checking particular errors, that these tendencies are kept in abeyance.

The Rev. Charles H. Halsey having entered upon his duties, as Rector of St. Paul's Church, Sing-Sing, Westchester Co., N. Y., desires that letters, periodicals, &c., intended for him, will be forwarded to the above mentioned place.

SUNDAY SCHOOL ANNIVERSARY.—The Anniversary of the Sunday Schools of the Episcopal Churches of this city, was celebrated, as usual, on the Thursday of Easter Week. These were their services: at 10 o'clock in Christ Church, where 8 schools were assembled; at 2 o'clock in St. Thomas', where there were 9 schools; and at 1.2 past 4 in St. Luke's, where there were 5 schools. The Preachers were the Rev. Charles Jones, the Rev. Isaac Peck, and the Rev. Dr. Seabury. The concluding prayers and benediction, at each service, were pronounced by the Bishop. A large number of the City Rectors were present. The Teachers present, from the 22 schools, were 438; and the scholars 3.145. From what we learn, the schools generally are in a flourishing condition. The Anniversary, with its delightful services and associations, will doubtless serve, as in years past, to animate and encourage both teachers and pupils.

For the Churchman.

The Anniversary of the City Mission Society was held in St. Thomas' Church, on Sunday evening, upon which occasion the Rev. Dr. M'Vickar presided; a most interesting and impressive report was read by the Rev. B. I. Haight, of the proceedings of the Society during last year; and the meeting was addressed by the Rev. Drs. Whittingham and Cutler, with a few closing remarks from the Chairman.

We have seldom been present at a meeting which appeared to produce so lively and deep an impression as this; and we are desirous of extending that interest, and deepening that impression through the press; for the Society which held its anniversary on this occasion, and which, whilst it is second to none in our city in importance or usefulness, has certainly hitherto shared but a scanty portion of the public favor. It has never been sufficiently known, sufficiently appreciated, nor sufficiently beloved by the churchmen of our city.

We repeat, therefore, that when we saw the crowded aisles of the Church, and listened to the interesting details laid before the meeting, we were much gratified, and could not help indulging the hope, that the day had at length come when the claims of the City Mission Society were to be heard, and when the poor and Gospel-destitute portion of our community should have their wants appreciated.

The impression produced was, moreover, of a substantial character, not merely the effect of eloquent appeals to the feelings, or of representations of destitution and want: but the most thrilling and refreshing part of the transactions of the evening, consisted in the detail of facts presented by the missionaries themselves, of actual results attained and good done. It may be said that in such representations there is not the same exercise of faith as when we are aiming at objects yet unattained, but there is at least the exhibition of the Christian grace of charity. The woman in the Gospel exercised her faith whilst she swept her house, and sought diligently for the piece of money she had lost: but she exercised her charity; when having found it, she called in her friends and her neighbors together, saying, rejoice with me, for I have found the piece which I had lost.

Such a meeting might that at St. Thomas' Church have been designated: it was a jubilee to commemorate the seventh anniversary of a little Church established at the corner of Allen-street, which has since become the flourishing Church of the Epiphany; it was a jubilee to commemorate the conversion and gathering in of sinners to the fold of Christ, through the labors of the missionary at that station, as well as the successful operations of the Church of the Holy Evangelists in Vandewater-street, and of the missionary at large. The report spoke of success, and breathed a spirit of triumph which was truly refreshing, and which might well provoke the regrets of unfaithful Episcopalians who have hitherto neglected to improve this privilege—of being coworkers in this happy result.

But we must refer to the report itself, which will shortly be before the public; in the mean time, a few scanty extracts are all that our limits will allow.

The report contains an account of the highly satisfactory operations of the two mission stations, and of the labors of the missionary at large. We select, as perhaps best calculated to convey a succinct view of the operations and success of one of our stations, the following history of the Church of the Epiphany in Stanton-street.

"Seven years having elapsed since the establishment of this Church, it may be interesting to its friends to recur to the leading circumstances which have attended the enterprize. Divine services were first conducted under the auspices of the City Mission, 13th January, 1833, by the Rev. Dr. M'Vickar, in a hall at the corner of Allen and North streets. The present missionary entered on his duties in February; at that time, the only male communicants in the congregation, were two students of Columbia College, to whom the organization of the Sunday School was intrusted. They procured the services of four or five teachers, and at the opening of the school, had but six scholars. The Communion was administered on the 27th of April to twenty-three persons; on the 23d of June, thirteen received the rite of confirmation. The spirits of six of that small number have returned to God who gave them; a seventh, the only one of the first band of teachers now connected with the Church, is lying on a bed of sickness, patiently waiting with elevated faith for the time of her departure. The friends of the mission, encouraged by the promising appearance of their new field, at an early period adopted measures for the erection of a church. The corner-stone of the present church was laid on the 26th August, 1833; and divine service was performed in the basement on the 16th February, 1834. On the 27th June, the church was solemnly consecrated to the worship of Almighty God, under the name of the Mission Church of the Epiphany. Since that time, it has been regularly opened for divine service three times on every Lord's day, and, statedly, once during the week. Nearly six hundred persons have been enrolled on the list of communicants, many of whom have departed hence, rejoicing in the faith of Christ and the hope of eternal blessedness."

The following is an account of the present condition of the same Church.

"The season of Lent has been marked with special tokens of divine regard. Some who commenced it in a gay and thoughtless manner, have bowed humbly before the cross; many have been led through the influence of the Holy Spirit to relinquish their hold upon the vanities of time, and dedicate themselves to the service of God. A deep religious sensibility has been manifested; all seemed to realize that the concerns of the soul could no longer be neglected with impunity—the result has been a more devoted adherence to all the requisitions of Christianity. *One hundred and four* have ratified their baptismal vows in the rite of confirmation, nearly all of whom have come to the holy communion. Sixty received it for the first time on Easter Sunday. Among those confirmed, twenty-three are connected with the Sunday School, four scholars and nineteen teachers. Forty-three are heads of families, several are rising 60 years of age, one has reached 72, and twenty are young men zealously engaged in preparing for usefulness in various departments of active life."

Our limits forbid us entering on the very interesting reports of the other missionaries, which we regret; but has not enough already been given, to refresh and encourage the Christian reader's heart? Is it necessary to add any thing to such details, to convince the man who has a spark of Christian love concealed in his breast, that this City Mission Society is a good work, and should be sustained? And does it not reflect much discredit on the community, when truth compels us to declare, that these results have been painfully brought about, that these churches have with extreme labor and difficulty been sustained by the unwearied efforts of a few, a very few of the members of our wealthy Church in this city?

It was well said by the Rev. Dr. Cutler on this occasion, that another station was demanded, and that a new church should be established; with such results before us, we appeal to the Christians of New York, shall we not go forward—shall we not plant another Church—which commencing its humble efforts in a room, may give us a report at the end of seven years, of upwards of one hundred immortal souls being united by decided profession, to the Church of Christ on one occasion, and of more than six hundred as the fruit of the entire period?

New York, May 4th, 1840.

NEW AGENTS FOR THE CHURCHMAN.

Thomas C. Miller, Auburn, N. Y; Mr. Joseph Wait, Burlington, Vt.

We lately corrected on the authority of Bishop Delancy a misstatement that appeared in the Episcopal Recorder conveying the impression that there had been a "revival" at Geneva and Geneva College, which the bishop, the Rev. Dr. Hale and the Rev. Mr. Irving were laboring to promote. We give below the paragraph as it appeared in the Recorder.* In the last number of that paper we find a letter of the bishop, which we annex, vindicating the College, Mr. Irving and himself, from the aspersions of the editors and their informant. It is of very little importance whether the retailers of such twaddle have or have not discernment enough to see wherein the misrepresentation consists; but it is of vast importance to the purity of the Church and to the reputation of every literary institution connected with it, to have it distinctly understood that such paragraphs as that in the Recorder *are* misstatements, and are regarded by those who are made without their own consent to figure in them as conveying false and injurious impressions. There are many who are too amiable to see the drift of such statements and the connexion of the practices to which they refer with errors pernicious in themselves and extraneous to the Church; and there are others, it may be, who see and favor the design, and when they find it baffled, conceal their chagrin under an affectation of ignorance. Hence the importance of having a bishop who lacks neither sagacity to perceive nor courage to expose the tendency of such paragraphs as that referred to: and who, by leading the way in exhibiting and defending the standard of the Church, can inspire her friends with confidence and sharpen, when occasion requires, the wits of her enemies.

MISSTATEMENT CORRECTED.

Messrs. Editors,—In the Episcopal Recorder of April the 11th, there appeared under the head of "intelligence" a communication signed "A missionary in western New York," into which the names of the Bishop of this diocese, the President of Geneva College, and the Rector of Trinity Church, Geneva, are introduced in a way, which, however well meant, is calculated to produce impressions as to the practices and principles of the Episcopal clergy in Geneva very wide from the truth. It contains, moreover, statements which are exceedingly crude and erroneous.

Anonymous communications are seldom worth noticing; but as this is sanctioned by the signature of a missionary of western New York, it may be proper, without descending to particulars, so far to notice it, as to state that not one of the gentlemen named knows of any thing in the daily and customary performance of their respective duties which would authorize the impression that they had, in any way whatever, countenanced a system of religious proceedings which is often characterized by extravagance, irregularities, and excitement; and to which, however prevalent, their judgments are decidedly opposed. While they leave the several religious denominations around them to pursue their own ways of promoting the conversion of men, yet *they all concur* in the belief that the only effectual mode of advancing the true interests of religion in the Church of Christ, is by those regular and systematic provisions for religious services and duties which the Church has so amply prescribed, and *in which alone*, under the ordinary calls of the holy season of Lent, the Episcopal clergy and congregation in Geneva have been engaged.

In the college, the students have been, as heretofore, under a systematic course of religious instruction by the President, without any deviation from which, the blessing of God in "the healthful spirit of his grace" is sought.

An immediate insertion of this communication is requested by the gentlemen named in the article of your correspondent who has been led to describe so erroneously the ordinary services of this holy season.

I remain, respectfully yours,

W. H. DE LANCEY.

Geneva, Western New York, April 14, 1840.

AN APOLOGY FOR THE DOCTRINE OF SCRIPTURAL TEMPERANCE; *or the Church of Christ the true Temperance Society. A Sermon, preached in St. Peter's Church, by* E. DENROCHE, CLK. A. M. T. C. D., Church Missionary at Brockville, U. C.

We are obliged to Mr. Denroche for a copy of his excellent sermon on Scriptural Temperance. The author marks out very plainly the principles required on this subject by the Bible and the Church; and the man who entrenches himself on such ground, need not fear "the raging of the sea nor the noise of its waves, nor—which completes the climax—*the madness of the people.*" These principles are easily found by those who will be at the trouble to look for them; and when found, let them be held sacred. as the laws of public opinion; the standard by which the correctness of public opinion is to be judged; the standard to which men will ultimately be brought on every exciting subject after the storm of their passions has subsided. The man who leaves the land and embarks in a skiff on a tempestuous ocean, is not more mad than he who, regardless of the principles which the Word and Church of God have given him for his guidance, follows the movement of the public mind on Temperance, Abolition, Missions, Moral Reform, or any thing which happens to be the rage of the day.

The sermon of Mr. Denroche is marked by much clearness and vigor, as will be apparent from the following extract:

The Almighty, to "save us from our sins," has been pleased from time to time to make extraordinary revelations of his will, and to establish his "Church the pillar and ground of the truth," as the commissioned keeper of "the oracles of God." He has also been pleased to affirm that his creatures shall take the declaration of that will, set forth in his word, to be a "lamp unto their feet, and a lantern unto their paths;" and that "if any speak *not according* to his words, it is because there is *no light* in

---

* To say nothing of the parade of great names in favor of the imputation of Christ's Righteousness (as if any divine of the Church ever doubted the doctrine when correctly explained) what are we to make of such sentences as the following:

"Romanist writers speak of a 'fides formata,' or formed faith—that is, a faith clothed in or made perfect by, all the fruits it should produce, and so justifying by its fruitfulness. They say that when the Scriptures speak of justification by faith, they mean a faith not merely *working by love*, but formed *with* love, and availing through love, and, of course, through all that fulfilling of the law of which love is the parent grace."

It is certainly true that "Romanist writers" speak of a *formed faith*, (i.e., a faith either acting by love or actuated by it, for the distinction is made without a difference,) and pour reproach and ridicule on Protestants, as if they held that men are justified by an unformed faith. But what is to be thought of the ingenuousness or information of a writer who thus attributes to "Romanists" a view which has been common to the great majority of divines in the Church? "I could wish," says Bishop Bull, "that all the distinctions of the schools were as congruous to the Holy Scriptures; for an apostle compares an *unformed faith* to a dead body, and a *formed faith* to a living body; whence we may see that there may be a real faith without love, as well as a real body without life. But as a lifeless body does nothing, so a faith not animated by good works, [or love,] is of no avail to salvation. The moderation of Bucer is greatly to be praised, who deprecated on this point all controversy with the Papists. I quote his words as most worthy of observation. 'I could wish,' he says, 'a sounder judgment to some who in this our age disturb the many with the paradox that *we are saved by faith alone*, when they see that the use which the many make of it is to release themselves from all righteousness by a single exercise of mind. What is there in the word love, that it should be counted unworthy to cure this evil? Let it be said that we are justified by a *formed faith*; or that by faith we obtain a disposition for good works, and so righteousness; or that faith is (in the words of Augustine) the foundation and root of a righteous life; and no one will be offended with such truths.'"—*Harmonia Apostolica, Cap. ii.*

* "*Dear Brethren in the Lord*,—I know your hearts will bound with thanksgiving to hear that the Lord is visiting the village of Geneva with his especial grace. A letter just received in this place from a student in the college, who hopes that he himself is one of the subjects of the work, states that it commenced in the Episcopal Church, under the charge of the Rev P. P. Irving, and that our beloved diocesan, Bishop DeLancey, who resides in Geneva, and Dr. Hale, the President of Geneva College, and the Rector, all labor hand in hand in the work. Seven of the *students* have already been *confirmed*, and others are expected to be admitted soon. The work has extended to other churches. Oh! if such a spirit and universal work would pervade our Church, we should soon stop disputing about many things that now agitate us. The Lord hasten it in his time!

A MISSIONARY IN WESTERN NEW YORK.

them." We read not, my brethren, in God's word, of any authorized society, other than his Church, for instructing men in the morality that is acceptable in his sight; nor of any authorized code of temperance, other than that found in his divine law. He recognizes no Temperate Society except his *own Church.* He approves of no laws and pledges of morality but such as are based upon strictly *Gospel* principles. He accepts no works but such as proceed from *faith.* If therefore we desire to be united to the true and only true Temperance Society, we must unite ourselves to "THE COMMUNION OF SAINTS;" if we desire to be truly temperate, we must become truly Christian; for *then* we shall by divine grace become "temperate in *all* things;" if we desire pledges of sobriety, let them be the sacramental pledges of Christ's own institution. TO THEM he has *promised* his blessing; to *none other.* If we desire that a temperance, acceptable to God, should be evident in our lives; let us seek it as "the *fruit* of the spirit."—(Gal. v. 23.) Any thing called temperance, that yet is not the *fruit* of the *spirit,* is not acceptable, nay, deserves his condemnation; for inasmuch as it "springs not of *faith,*" it partakes of the nature of sin. Do we, my brethren, deplore the sin of intoxication, the disgusting inebriety so prevalent in the world, and desire to turn them from this *particular* form of wickedness? let us show them God's curse against it—that "drunkards shall not inherit the kingdom of Heaven." Let us not add to their misery by sending them to a *merely* human device, an institution based on the fear of man: let us not lead them to "the arm of flesh" and to the *curse* of "putting their trust in man," but to "Christ and the Church." Any thing *short* of this, is *worse* than useless; for if they were led by inferior motives to abstain from the sin of excessive drinking, they would be drawn into self-conceit and self-dependence, and thus merely change from one form of iniquity to another.

Are you, my brethren, "BAPTIZED into Christ Jesus?" you are members of the most honorable and only true Temperance Society; you are "called to be *saints,* called to be *sober,*" called to be "*temperate in all things.*"—You see your calling, brethren, see that ye "walk *worthy* of your high *vocation,*" as members of a society which God hath constituted, and not man. Are you not pledged, most solemnly pledged, not by attaching your name to a scrap of paper, but by your baptismal engagement, by a pledge made to Christ and the Church, to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?" Do any think that because this pledge was made in their names while they were yet infants, that a further opportunity of pledging themselves to be temperate should be provided? The Church, my brethren, the true, the God-appointed Temperance Society, has within her the requisite provision. In the solemn rite of *Confirmation,* her members not only may, but are *required* "in the presence of God and of the congregation," to *renew* the solemn (pledge) *promise and vow,* made in their name at their baptism; ratifying and confirming the same in their own persons, and acknowledging themselves *bound* to believe and do ALL those things which their Godfathers and Godmothers then undertook for them."

Are any of opinion that frequent putting down of names to the roll and attendance at the public meetings of temperance and total abstinence Societies tend to strengthen men's resolutions to abstain from their sin of intoxication? Christ, my brethren, has provided more effectual means in those "pledges of his love," the "holy mysteries, which he has instituted and ordained as a *continual* remembrance of his death to our great and *endless* comfort." There continually can we see our names engraved "on the palms of his hands."—"written with a pen of iron"—the nail and the spear, written in characters of blood, "the blood of God's dear Son!" there we renew our pledge continually. There from time to time "offer and present ourselves, our *souls and bodies,* to be a reasonable, holy, and lively sacrifice unto God," and "assure ourselves that we are *very members incorporate* in the mystical BODY of his Son, the blessed Company of all faithful people," members of his mystical body the Church, his own Temperance Society.

If, brethren, these merciful provisions, together with the other means of grace, are not sufficient to restrain us from sin, *nothing else can.* "Lord, to whom shall we go? thou hast the words of eternal life," and we believe and are sure that "thou alone canst save us from our sins." Do the advocates of human expedients think that Christianity has not gone *far* enough, and by their practices insinuate as much? The Church of Christ is a "Temperance Society" touching things LAWFUL; it is a "Total Abstinence Society" touching things SINFUL;—a society that enjoins upon its members not only abstinence from *sin,* but from "all *appearance* of evil."

This brings us, brethren, to a point of momentous inquiry—one which must be settled by the testimony of the Word of God, by the practice of his servants, and by the sanction of the Saviour in the days of his flesh,—namely: whether the USE of wine and strong drink is sinful or not sinful.

It seems almost a needless labor to turn to other passages of Scripture while we have the miracle of our Lord before us, yet some others may "make assurance doubly sure."

We must ever bear in mind that what is morally wrong—what is palpably sinful *now* was such under the old dispensation; yet in the 14th chapter of the book of Deuteronomy, beginning at the 22d verse, we find that the Israelites, for the express purpose of "learning to fear the Lord their God always," were actually commanded to "eat before the Lord their God, in the place where he should set his name, the tithe of their corn, of their wine, of their oil, and the firstlings of their flocks. And if the way was too long, so that they were not able to carry it; or if the place was too far from them, which the Lord their God had chosen; *then,* they were to turn it into money, and go unto the place, and bestow that money for whatsoever their soul lusted after, for oxen, or for sheep, or for *wine,* or for STRONG DRINK, or for whatsoever their soul desired; and they were to eat it there before the Lord their God, and to rejoice, they and their households; and the Levite that was within their gates; they were not to forsake him, forasmuch as he had no part nor inheritance among them." Besides this: according to the law, God gave to the tribe of LEVI all the tenth of the increase of Israel; and these in turn gave a tithe of their tenth to the family of Aaron, which was to be "reckoned unto them, as though it were the corn of the threshing floor, and as the fullness of the WINE-PRESS. (See Numbers 18: 27.) Thus, so far from the use of wine being denied even to the priesthood, they received one tenth of the wine of all Israel, and the family of Aaron, which was more specially holy unto the Lord, received the tithe of that wine-tithe. We read also, that "The Lord spake unto Aaron, saying.—Do not drink wine nor strong drink, thou nor thy sons with thee, WHEN ye go into the Tabernacle of the Congregation, lest ye die.'—This evidently implied that the *use* of them at other times was lawful. Thus we see, my Brethren, that the use of wine and strong drink was altogether sanctioned to both the people and the priesthood under the law. They used wine also in the sacrifices; and thus we find our Lord, in conformity with that usage, drinking it (though not enjoined by the law) at the passover with his disciples, and telling them, "I will not drink *henceforth* of *this* fruit of the vine, until that day when I drink it new with you in the kingdom of heaven."

Our blessed Lord not only used wine in this sacred Jewish rite, but adopted the use of it into his Church Christian; commanding ALL to drink of that "cup of blessing," of that memorial of his precious blood-shedding, which with the symbol of his body, was "to strengthen and refresh our souls, as our bodies are strengthened and refreshed by bread and wine." The same incarnate God of holiness not merely sanctioned the social or common use of wine, but actually formed a miraculous supply for SUCH a purpose.

Thus we find that our Saviour, so far from discountenancing either the SACRED or the COMMON use of wine, (and certainly he did not supply it by way of *medicine* to the marriage guests,) gave the full sanction of his divine authority to the temperate use of it in BOTH respects. We therefore conclude that no man, who may choose to be wise above what is written in the law and in the Gospel, has a right to judge the Christian in drinks allowed of God.

"But," say the advocates of human Temperance and Abstinence Societies, "the Apostle has said 'all things are lawful for me, but all things are not expedient.'" Yes: in truth he did so write. But let us not *wrest* the passage from its *proper application.* He is speaking of the propriety of advanced Christians abstaining from such meat and wine as had been "offered in sacrifice" to "idols," lest the faith of some weak brethren might thereby be endangered. He says, "all things are lawful for me, but I will not be brought under the power of any; meats for the belly and the belly for meats, but God will destroy both it and them." (1st Cor. 6th ch.) Again, (in the 10th ch.) he says—"The things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils. Ye cannot *drink of the cup of the Lord and the cup of devils:* ye cannot be partakers of the Lord's table, and the table of devils.—All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not. Let no man seek his *own,* but every man another's wealth. Whatever is sold in the shambles, *that eat,* asking no questions for conscience' sake, for the earth is the Lord's and the fulness thereof. And if any of them that believe not, bid you to a feast, and ye be disposed to go, *whatever* is set before you, eat; asking no questions for conscience' sake. But if any man *say* unto you "this is offered in sacrifice to IDOLS," eat not, for his sake that showed thee, for the earth is the Lord's (*not* the *idol's,*) and the fulness thereof. Conscience, I say, not thine own, but of the other, who might thus be led to reckon thee thus eating or drinking things offered to idols, to be a maintainer and follower of idolatry,—"Whether therefore," the Apostle continues, "ye eat or drink, do *all* to the glory of God." And to the Romans he says (14th chap.) "For meat destroy not the works of God. ALL things indeed *are pure;* but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned, (condemned of his own conscience,) if he eat, because he eateth not of *faith;* for whatsoever is not of faith is *sin.*"

It is plain that the Apostle is speaking of matters "*of faith,*" in one and all of these several passages. He is simply telling the Corinthian and Roman converts, that though meats and wines were things pure in themselves; good and lawful to be used; and that though their having been offered to idols could not so change their nature as to make them unfit for use, that nevertheless if a *partaking* of meat or wine, so offered in sacrifice to an idol, might tend to shake the *faith* of a "weak" brother, the strong were bound in love to forego the use of that identical meat and wine, lest such a person might be "emboldened" to partake of them as "offered to idols;" and thus "the weak brother perish for whom Christ died." "Wherefore," says the Apostle, "if meat make my brother to *offend,*" to *fall into idolatry,* "I will eat no flesh while the world standeth." Now you will be pleased to bear in mind that *much* of this matter is addressed to the Church of Corinth, some of whose members used to *get drunk,* and that too at the Lord's table. But when the Apostle spoke of *their sin on that occasion,* he never once hinted, even in the most remote manner, that it was the *use of the wine,* that "made these brethren to offend," or was an offence to them. The Apostle here merely intimates that if such a consequence were to follow his eating this *same* idol-offered meat, he would touch none such as long as he lived, lest he might expose the FAITH of his brother to destruction. There was wine enough and meat enough to be had, that had *not* been so offered, and of which he might partake without any such awful liability.

This, my brethren, is the plain meaning of the Apostle; and it is but a mere warping of the word of God—a forced application of it—to apply it to the favored theory of Total Abstinence and Temperance Societies. The legitimate use of wine and strong drink was not opposed by the Apostle, else should he and all have to refrain from *eating* as well as drinking; for he speaks as much, if not more, against the eating, than against the drinking of things which might cause the weak brother to offend.

The use of wine, then, is no more a fair SCRIPTURAL ground of offence, than is the use of meats. The proper use of the former, no more encourages drunkenness; than that of the latter encourages gluttony. Both sins proceed from the unresisted impulses of a fallen nature—the proper antidote to which is DIVINE GRACE. We do not think it necessary to give up the proper use of food, though we know that much of the disease that surrounds us, is consequent upon the prevailing habit of overloading the stomach; upon gluttony and surfeiting; and that many make meat and fish and vegetable food an occasion to commit the sin. If the Apostle meant "all things are lawful for me, but all things are not expedient," as some men would interpret it, the *weak* brethren would soon have had the upper hand—the whole and sole control of the Church; and all the power would have been wrested from the Apostle, upon the principle of their having to give up things *lawful* to satisfy the weak; and St. Paul himself must have erred in withstanding to his face the weakness of Peter.

From the Banner of the Cross.

The Romish controversy promises, we think, to absorb all others, and there is reason for regret that the course of the dissenters and ultra protestants generally, whether in or out of the Church, should be such as to impart to it a serious aspect. In England, as in this country, the appeal has too often been to prejudice rather than to reason; the retirement of the study has given place to the excitement of the platform, and the plaudits of ignorant multitudes have been preferred by popular speakers to the satisfaction of a triumph which sound argument and extensive learning only could achieve. As the conflict deepens, however, these noisy combatants will disappear from the field, and the battle will devolve upon men better qualified to conduct it to a successful issue. Already the friends of the Church are preparing their countrymen for a struggle which they have long seen was approaching, and our dissenting brethren who seem to acquire proof additional to that which the Anglican Reformation supplied, that the principles she professes are those alone by which this iniquitous system can be overthrown, may yet be glad to participate in the consequences of a victory gained over those with whom they are now leagued in unnatural alliance.

"We do not fear," says the Editor of the Christian Remembrancer, in a review of Mr. Hall's late sermon, entitled Popery or Mystical Jericho, "that we shall meet with contradiction when we assert, that at no period since the reign of the second James, were the efforts of Romanism to regain its lost pre-eminence in this land, more vigorous and unremitting than at present. Under its auspices we see rising in various places, schools and convents, chapels and colleges, in numbers which a few years ago could never have been reckoned upon. All possible pains, too, are exerted for making its peculiar doctrines appear to Protestants in a favorable light. Lectures are delivered for the learned, and tracts dispersed among the ignorant, well calculated, by sophistry and concealment, to effect the desired purpose. In short, no attempt appears to be omitted, which affords the least hope of increasing its influence and making proselytes to its cause. And it must be confessed, that at no period since the time we have alluded to, were its prospects fairer, or its hopes of success more confident. Its followers, long incapable of any civil distinction, are now to be found in stations of eminence, on the Bench, in the Senate, and even at the Board of Privy Council; and not only so, but are almost able to direct the measure of one branch of the legislature according to their pleasure. They, who professed to regard it with peculiar horror, and separated from the National Church, because that Church was not in their judgment sufficiently purified from Romish corruption, have of late made common cause with the object of their abomination, and thus effectually lent it their aid and support. The government, too, display towards it no equivocal tokens of favor and good will, raising its members at home to offices of dignity and trust, and in the colonies aiding them with public money towards the maintenance of priests, and the erection of chapels, even under circumstances in which the Church of England had applied for similar help in vain. It is therefore natural that the members of the Romish community in these kingdoms, thus allied to the body of Protestant separatists, and encouraged and patronized by those in authority, should anticipate yet further accessions to their means of advancing their Church; nor can we feel any surprise at the following expressions of gratitude and hope to which one of their priests, on a public occasion, lately gave utterance: "It must be allowed that a fair opportunity is given to us at present by the ruling powers; that the government, instead of being, as formerly, marked by the strongest animosity against us, is now ready to show us justice and favor, and to *aid our prelates in sending missionaries to foreign countries.* I feel grateful for the benefit, and I offer prayers to God to continue this favor to us. *As far as they show kindness to us, we feel grateful; and I trust the time will shortly come, when they will be induced to grant us a due proportion of the favors which they lavish on other denominations of Christians.*"

DIED,

At Grace Church parsonage, Whiteplains, N. Y., on Wednesday evening, April 29th, in the 70th year of her age, Mrs. Martha Harris, relict of the late Rev. William Harris, D. D., President of Columbia College.

At Granville, Washington co, on the 14th of April, in his 42d year, Rev. Darwin Barton Mason, M. D, missionary at that place. Mr. Mason's complaint was of a pulmonary character, which, although of some standing, was not sufficiently serious to compel him to relinquish his official labors, till about six weeks previous to its fatal termination. Though his bodily sufferings were severe, yet he bore them with exemplary calmness and resignation, his faith in the Redeemer, whom he had so devotedly preached to others, enabling him to look upon death and the grave only as the door to eternal life. He was but in the fourth year of his ministry; yet that brief period was filled up with faithful labors, crowned with such a measure of success as to inspire his friends with the cheering hope of his further and signal usefulness to the Church. In his early dismission from his earthly duties, the Church is called to mourn the loss of a devoted minister; his parish, of a dear and greatly beloved pastor: and his amiable and interesting family, of a most affectionate husband and father, to whose kindly dispositions, judicious counsels and faithful exertions, they looked as their only human dependance in the pilgrimage of life, for protection and support. But in whatever respect that dismission is a loss to the many and ardent friends he has for a little time left behind, they have the blessed consolation that to him it is an exceeding and eternal gain. [Com.

In Delhi, Delaware county, N. Y., on the 25th ult., of scarlet fever, Edmund Roberts, only son of Hon. Amasa J. Parker, aged about 4 years.

CALENDAR.

MAY.

10. Third Sunday after Easter.
17. Fourth Sunday after Easter.
24. Fifth Sunday after Easter, or Rogation Sunday.
25.
26. } Rogation Days.
27.
28. The Ascension of our Lord Jesus Christ.
31. Sunday after Ascension.

JUNE.

7. Whitsunday.
8. Monday in Whitsun-Week.
9. Tuesday in Whitsun-Week.
10. Ember Day.
11. St. Barnabas the Apostle.
12.
13. } Ember Days.
14. Trinity Sunday.
21. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Second Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 10, Cairo, ordination A. M., Confirmation, P. M Tuesday 12, Windham, ordination A. M., Confirmation P. M. Thursday 14, Hobart, *Delaware County.* Saturday 16th, Delhi.

Fourth Sunday after Easter, May 17, Walton. Tuesday 19, Unadilla, *Otsego County.* Thursday 21, Otego, Ordination A. M., Confirmation P. M. 22, Oneonta.

Fifth Sunday after Easter, or Rogation Sunday, May 24, Gilbertsville, A. M. Louisville 4 P. M. Tuesday 26, Westford. 27, Cooperstown. Festival of the Ascension, Thursday, May 28, Exeter. 29, Monticello.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County,* Ordination A. M., Confirmation P. M. Thursday 4. Fonda, *Montgomery County,* ordination A. M, Confirmation P. M. Saturday 6, Episcopal Institute, *Troy.*

Whitsunday, June 7, A. M. Christ Church, Ordination, P. M. St. Paul's Church, Confirmation. Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County,* Ordination A. M., Confirmation P. M. Festival of St. Barnabas the Apostle, Thursday, June 11, Hampton, *Washington County,* Consecration A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York.*

First Sunday after Trinity, June 21, Flatbush, *King's County.*

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday, 8, Ravenswood, *Queen's County.* 9, Astoria, Ordination A. M., Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M, Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A, M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County.* Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, A. M., Hudson, *Columbia County;* 4 P. M., Athens, *Greene County.* 10, Catskill. 11, Upper Redhook, *Dutchess County.* 12, Ulster, *Ulster County.* 13. Kingston. 14, Hyde Park, *Dutchess County.* 15, St. Paul's Church, Poughkeepsie.

Ninth Sunday after Trinity, August 16, A. M. Wappinger's Creek; 4 P. M. Marlborough, *Ulster County.* 17, Newburgh, *Orange County.* 18, New Windsor. 19, Walden. Friday, 21, Goshen.

Tenth Sunday after Trinity, August 23, Monticello, *Sullivan County.* Tuesday, 25, Fishkill Landing, *Dutchess County.* 26, Fishkill. Friday, 28, Pawlingsville.

Eleventh Sunday after Trinity, August 30, Somers, *Westchester County.* Tuesday, September 1, Philipstown, *Putnam County,* 2, Peekskill, *Westchester County.* 3, Sing Sing. 4. Tarrytown. 5, Greenburgh.

Twelfth Sunday after Trinity, September 6, Philipsburgh, A. M., Tuckahoe, P. M.

Thirteenth Sunday after Trinity, September 13, Tompkinsville, *Richmond County.*

Fourteenth Sunday after Trinity, September 20, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

MARYLAND CONVENTION.

The Annual Convention of the Protestant Episcopal Church of Maryland, will be held in St. Paul's Church in this city. The session will commence at 11 o'clock, A. M., on Monday, the 27th of this present month.

RICHARD M. HALL, Secretary.

Baltimore, May 1st, 1840. 3t

A Missionary Meeting is appointed, by the Foreign Committee of the Board of Missions, to be held at St Bartholomew's Church, on Sunday evening next, at 1 2 past 7 o'clock, previous to the departure of the Rev. H Southgate for Constantinople and Mesopotamia. Addresses from the Missionary and others may be expected.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

To those who are not weary in well-doing.

The subscriber gratefully acknowledges the receipt of $5 from M R B, for the benefit of the poor; and $2 from a friend, as "the widow's mite." He would take the occasion to state, what he had hoped would be unnecessary—that cases of peculiar destitution and suffering still exist,—even among those who are communicants of the Church. Many are detained from the house of God by the want of decent apparel. Protracted sickness, and inability to obtain employment, have rendered indispensable the soothing hand of charity. The anguish of mind produced by these causes, where previously, assistance had never been sought or received, cannot fail to touch every sensibility of the heart. Shall those who are called by duty to mingle in such scenes; who see before them the remains of departed greatness, a wounded spirit, and a feeble, decaying frame, pass them by unheeded? Are there not some unwearied in well doing, who will furnish the means to supply their most pressing necessities, alleviate their anxious cares, and assist in cheering the remainder of their days by the rich blessings of the Gospel? Their offerings for this object will be most welcome, and contribute in an effectual manner to the diminution of human misery. Donations of any kind will be thankfully received. They may be left with Swords, Stanford & Co., 152 Broadway; at the office of the Churchman, 124 Fulton st; at the Depository, 28 Ann street, or at the residence of the Missionary.

LOT JONES, 192 Allen-Street.

May 5, 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 29th April, has received the following contributions, viz.

From the missionary society of Trinity ch. Newport, R. I, by the hands of Rev Dr S Wheaton, for domestic missions, $41. By the hands of Frederick H Stimpson, esq, receiving agent in Boston, received from the Missionary Association of St Paul's ch, Boston, per Chas H Parker, esq, treasurer, $39 32. By the same hands, from monthly offerings of St Peter's ch, Drewsville, N Hampshire, per the Rev Edw Livermore, for Bp Chase, $10. By the hands of the Rev J H Tuttle, from Trinity church, Northfield, Conn. one half, $18 25. By the same hands, from Christ ch, Bethlem, Conn, one half, $5 28. Donation from Miss Sarah Crawford, by the Rev Solomon Davis, $5. Do. from Miss Susan Crawford, by the same, $5. By the hands of Thomas Robins, esq, rec'g agent in Philadelphia, received from St Peter's ch, Smyrna, Delaware, for domestic missions, $4 19. By the same hands, received from St Ann's ch, Middletown, Delaware, $3 75. By the same, from a friend to missions, St Ann's ch, Middletown, for domestic missions, per Rev John P Bausman, $12 50. From J D Wolfe, esq. the second payment on account of his former pledge to the domestic department of the Domestic and Foreign Missionary Society of the Protestant Episcopal ch, $150. Received from Wm K Lathrop, esq, of Cazenovia, Madison co, N York, for dom. missions, $5. From "a friend to missions," through Rev John A Clark, one half, $1. Total receipts, $300 29.

May 6, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Remitted by Thos Robins, esq, agent in Philadelphia, from a friend to missions, through the Rev John A Clark, for Rev C S Ives' ch. in Texas, $10, and one half of $2, for general purposes of Board of Missions, $11; from the Female Sunday school of St Paul's ch, Phila. for Africa, towards the education of a boy to be named James May, per Jas M Aertsen, esq. $100; from St Peter's ch, Smyrna, Delaware, $2 81; from St Ann's ch. Middletown, Del., for African Mission, $6 48, and from a friend to missions, of said ch, $12 50 for Africa, per Rev J P Bausman, $21 79; from missionary offerings of St James' Church, Arlington, Vt., collection at Easter, per Mr Canfield, $23 36; from a member of Grace ch, Phila, for the Greek mission, $1—$157 15. Received part offerings of St George's ch, Hempstead, L I, per Rev W M Carmichael, D D, rector, $4 04. Received by the hands of Rev J H Tuttle, rector, from Trinity ch. Northfield, one half, $18 25; from Christ ch, Bethlem, Conn, one half, $5 28. Total receipts, $184 72.

CHARLES J. ALDIS, Treasurer.

Bank of America, May 5, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From St Thomas' ch, Mamaroneck, for missionary fund, $6. From St George's ch. Hempstead, L I, Rev Wm M Carmichael, D D, rector, church offerings, for education and missionary fund, $9 50. From Emanuel ch, Otego, Rev Andrew Hull, missionary, per M S Clyde, for education fund, $3 10. From Mrs Pierrepont, by the hands of G G Van Wagenen, esq, donation for missionary fund, $15; from an annual subscriber, $5. Total receipts, $38 60.

May 6, 1840. C. N. S. ROWLAND, Treas., 55 Water st.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Cash, a donation, $5. From a collection in St John's Chapel, service by Rev Dr Wainwright, $125 66. From a collection in St Paul's chapel, service by Rev S R Johnson, $137 57. From an annual subscriber, $5 00.—Total receipts, $273 23.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer, Bank of America.

Or at the Depository, 28 Ann street, by

May 5. THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received Cash, a donation, $5. From George Hogg, annual subscriber, $1. Total, $6.

Donations and subscriptions received by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

April 29. THOMAS C. BUTLER, agent.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the annual expenses of the Seminary, viz:

From Rev Thomas C Dupont, late rector of the Church of the Holy Trinity, Grahamville, S. C, and an alumnus of the Seminary, the collections made by him during the last year, $5. Dated New York, May 7th, 1840.

WM. H. HARISON, Treasurer.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot Epis. S. S. Union, during the week ending May 7th, from the following individuals, viz.

W A Harvey, Toronto, U C, with remit; R S H George, Phila, two letters; Wm Sturdy, Phila; P M at Franklin, Tenn; P M at Columbus; Rev Wm Watson, Plymouth, Conn, with remit.

Packages have been forwarded from the Depository during the week ending May 7, as follows:

To R S H George, Phila, package sent to Scofield & Voorhies; to N C Robbins, Apalachicola, Florida, per brig Caroline E Pratt; to Charles Stimpson, jr. Boston, per Harnden's Express; to Belknap & Hamersley, Hartford, Conn, per steamer Cleopatra; to L H Young, New Haven, Conn, per steamer New Haven; to Wm Rowland, Norfolk, Va, per sch Ann D; to E Wiley, Savannah, Ga, per brig Wm Taylor; to D Brunner, Baltimore, pk'ge sent to Ch Henry's; to Z Clark, Troy, per towboat Indiana; to Rev W H Walter, Schenectady, per towboat A Marvin; to R S H George, Phila, per Union Line; to Rev Saml S Lewis, Mobile, 1 bundle, per ship Lewis Cass; to Rev L B Hull, care of Dousman & Hosmer, Milwaukie, 1 box, by Albany and Canal Line, (by steam); Mr. Cyrus Curtis, Hudson, 1 bundle, by Hudson barge No. 2.

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society,* the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.

New York, May 9, 1840.

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

KNIGHT & COLBORN,
BOOKSELLERS & STATIONERS,
No. 174 BALTIMORE ST., BALTIMORE,

INTEND keeping a general assortment of Protestant Episcopal Publications. They will act as agents for any of the periodicals that are forwarded to them; and will also receive on consignment any Episcopal works not ordered by them, which publishers may be disposed to intrust to their care.

Their assortments of Prayer Books will always be found very complete, and all new editions promptly added to their stock. Subscriptions will be received by them for the Banner of the Cross, Family and Sunday School Visiter, Children's Magazine, &c. &c.

Baltimore, May 2, 1840.

J. JAY GREENOUGH'S
PRIVATE SCHOOL FOR BOYS,
No. 17 WALKER ST.

THE next term will commence on Monday, May 11. The number is limited to twenty-five. A preference will be given to scholars of the age of seven or eight years.

There will be an afternoon session from 3 to 5 P.M., for the purpose of explaining or preparing the lessons of the following day.

May 9. 1t$

JUST PUBLISHED, AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
DEPOSITORY, No. 28 ANN STREET, NEW YORK.

PERIODICALS.

The JOURNAL OF RELIGIOUS EDUCATION AND FAMILY AND SUNDAY SCHOOL VISITER, edited by the *Rev. Benjamin O. Peers* and the *Rev. Benjamin I. Haight*—32 pages 8vo., published monthly. Subscription $1 per annum, *payable in advance.*

The CHILDREN'S MAGAZINE, edited by the *Rev. W. R. Whittingham D. D.*—24 pages 18mo published monthly. Subscription 25 cents per annum, *payable in advance,* and 50 copies furnished for $10.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,					$4 00
Prot Epis S S Books, No. 1, per hundred,					1 75
"	"	"	2,	"	2 00
"	"	"	3,	"	2 75
"	"	"	4,	"	5 50
Questions on the S S Books,				"	6 50
First Truths,				"	3 00
Catechism No. 1, (Scripture Catechism,)				"	1 75
Catechism No. 2, (Catechism broken into short questions and answers,)				"	3 00
Catechism No. 3, (Catechism enlarged by Bish. Hobart.) stiff covers,				"	12 50
Catechism No. 4, (by Cuming,)				"	6 00
Lloyd's Catechism on the Evidences of the Bible,				"	4 00
Church Catechism,				"	1 50
Manual of Short Prayers for Children,				"	2 75
Duty to God,				"	0 50
Church Primer,				"	1 75
Sunday-school office of devotion,				"	3 00
Sunday-school Psalms and Hymns,				"	8 00
Harmony of the Creeds,				"	3 00
Questions on the Book of Common Prayer,				"	3 00
Collects from the Prayer Book,				"	3 00
Questions on the Collects,				"	11 00
Catechism on the Collects,				"	36 00
Epistles and Gospels from the Prayer Book,				"	10 00
Questions on the Epistles and Gospels, 2 parts,				"	11 00
Bible Companion, 2 vols.,				"	60 00
Quest. on St. Matthew, part 1, stiff covers,				"	12 50
"	"	"	2,	"	12 50
"	"	"	3,	"	12 50
"	The Acts,		1,	"	12 50
"	"		2,	"	12 50
"	"		3,	"	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY, 63 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 5 vols. 32mo.—nett price 15 cents each.

APPROVED BOOKS not published by the Union, but which upon thorough examination are deemed suitable for Episcopal Sunday School Libraries; the number of these is at present about 200, and the list is constantly enlarging.

☞ *Address all orders for Books, and all remittances, to*

JOHN W. MITCHELL, Treasurer,
Union Depository, 28 Ann st.

New York, May 1, 1840.

EDWARDS ON THE WILL.

AN inquiry into the modern prevailing notions respecting that Freedom of Will which is supposed to be essential to moral agency, virtue, and vice, rewards and punishments, praise and blame. By the late Jonathan Edwards, A. M., with an index, in one vol. 12mo. First American edition. Just published by

GOULD, NEWMAN & SAXTON,
Corner Fulton and Nassau sts.

April 18, 1840.—tf

JUST PUBLISHED AND FOR SALE

THE DICTIONARY OF THE CHURCH, (a new and revised edition,) by the Rev. William Staunton.

Tracts for the Times, vol. 3d.

CHARLES HENRY,

May 9. 124 Fulton st.

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
Dorr's Churchman's Manual.
Melvill's Sermons, 2 vols.
Burgess' Version of the Book of Psalms.
M'Ilvaine's Select Family and Parish Sermons.
Bingham's Christian Antiquities, abridged by Dr. Henry, 1 vol.
Whewell's Discourses on the Foundations of Morals.
Henry's Essays in Morals.
Wordsworth's Ecclesiastical Biography.
Bush's Scripture Illustrations.
Macknight on the Epistles.
Paley's Works.
Newton on the Prophecies.
Clarke's Succession of Sacred Literature.
Butler's Analogy.
Bishop Horne's Commentary on the Psalms.
Leighton on the Creed.
Scripture Treasury.
Hebrew Bible.
Polyglot Bible. Oxford Bibles.
Bibles and Prayer Books of various kinds.

Just Published.

Tracts for the Times, vol. 2, part 1.
Hook's Call to Union.
Pusey's Letter to the Bishop of Oxford.

CHARLES HENRY,

May 2—tf 124 Fulton street.

MISS SAGAR & MISS BALLOW'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 *Henry Street.*
REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

AT THE DEPOSITORY, 28 ANN STREET,

IN addition to the usual supply of Bibles, Testaments, Prayer Books, Psalms and Hymns, and Tracts, may be had at very low prices, a few copies of octavo, and small Prayer Books, with the *Old Psalms*

Three sets of Stereotype Plates of Old Psalms.	
The Life of Heber, in 2 volumes.	
Leslie on Deism,	in boards.
Bishop Jebb's Manual,	do.
Walton's Lives,	do.
Burnett's Lives and Characters.	do.
Works on Episcopacy.	do.
Gibson's Letters, and Horne on Infidelity,	in calf.
Dr. Coit's Bible,	do.

April 18.

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
New Haven, Connecticut.

THE summer term of this school will commence on Wednesday, the 6th of May. Cards of terms will be furnished on application, and references given.

New Haven, April 13, 1840. tjel

SELECT MALE AND FEMALE SEMINARY,
No. 316 Greenwich Street.
N. CAMP, PRINCIPAL.

THE Summer term will commence on Monday, May 11. Instruction given in all the branches usually taught in institutions of this kind. The Male department is under the immediate supervision of the Principal. Competent teachers are provided for the young ladies', and the juvenile departments.

Strict attention will be paid to the moral and intellectual improvement of the pupils. 2$

April 29, 1840.

ORGANS FOR SALE.

THE subscriber offers for sale a first rate swell organ, containing the following stops: Open diapason, stop'd diapason, principal, fifteenth, and trumpet. A small Church Organ of four stops. A second-hand Church Organ, with two sets of keys, in a handsome mahogany case. A second-hand Organ, with one set of keys, and six stops, suitable for a small church. Also, an elegant Parlor Organ, of four stops.

Apply to HENRY ERBEN,
Centre street, facing Canal street.

April 18. tf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 *Duane street, opposite Duane Park,*
REV. ALDERT SMEDES, RECTOR.

THE summer quarter of this school commences on the 9th of May. April 18. 4t

EPISCOPAL WORKS.

NEW and cheap editions of the following works, just published and for sale by

SWORDS, STANFORD & CO.,

at their old established Church Bookstore, No. 152 Broadway.

Bishop Hobart's Christian's Manual; Do. Festivals and Fasts; Do. Companion for the Altar; Do. Communicant's Manual; Thornton's Prayers and Commentary; Dorr's Churchman's Manual; Do Recognition of Friends after Death. April 4—tf

NEW WORKS.

MELVILL'S Sermons, new edition, 2 vols. 8vo.
Coleridge's Aids to Reflection.
Blunt's Lectures on Elisha.
Life of Wm. Wilberforce, by his sons.
Burton's Church History.
Moshiem's " "

Just published and for sale by

Apr 4 SWORDS, STANFORD & Co.

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times,* by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS, which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The *Preacher's* Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols. 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo; The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

POETRY.

For the Churchman.

MORNING HYMN.

I.

Another blessed morning
Illumines the skies;
The landscape adorning,
As onward it flies.
Arise, Light of Life, on our darkness, and shine,
With life-giving warmth, and in beauty divine.

II.

Sweet incense ascending
From ocean and main,
And harmony blending
In forest and plain,
The beauty and gladness of nature display,
And show forth His goodness, who giveth the day.

III.

With gratitude glowing
Our offerings we bring;
In anthems sweet flowing,
Thy praises we sing.
O may our devotions ascend to Thy throne!
Our incense accept, and our sacrifice own.

IV.

In duty employing
Ourselves all the day;
Thy favor enjoying,
Pursuing our way;—
May nothing offend thee, nor forfeit thy grace,
Nor dim with a cloud the sweet smile of thy face!

V.

When life's sun declining
Shall set in the tomb,
A new morning rising,
Shall scatter its gloom;
Farewell then to error and sadness and night!
Receive us that day to the mansions of light!

B. VI.

For the Churchman.

EVENING HYMN.

I.

Great God, we would, once more,
Our evening offering bring,
Thy grace and mercy to implore,
And songs of praise to sing.

II.

If in the closing day,
We have transgressed thy will,
Pardon and take our sin away,
And show thy favor still.

III.

If we in aught have done,
As thou wouldst have us do,—
Assist us still our course to run,—
Our heavenward path pursue.

IV.

While we to quiet sleep,
For needful rest repair,
May angel-guards their vigils keep,
And watch around us there.

V.

Or should thy love ordain
Some chastening ill this night,
Whate'er it be, may we obtain
Compassion in thy sight.

VI.

Should death its summons send,
Before the morn appears,
Through the dark vale our steps attend—
Dispel our shrinking fears.

VII.

To Thee ourselves we give,
Our life, our souls resign;
In Thee to die, with Thee to live—
To be forever Thine.

B. VII.

THE DIVINE COMMISSION OF THE PRESENT MINISTRY PROVED.

The commission of the present ministers and preachers of the Gospel is from *Christ Jesus the Lord:* They *preach not themselves*, nor *of themselves*, but by virtue of his authority.

It is true, that no man, whatsoever some enthusiasts may persuade themselves, can with any truth or modesty pretend to have received an immediate commission from the Lord Christ, as he had the first twelve Apostles, and the seventy disciples, or St. Paul, whose conversion and call was more remarkable than any of the apostles. But yet it is evident, from the tenor of that original commission which our Saviour gave to the twelve, and the extensive promise thereunto annexed, that he from the first designed and ordained a perpetual succession of ministers, to be constantly preserved by his providence, and supported by his special presence and power; and to be assisted, if not with the extraordinary, yet with all ordinary and necessary gifts and graces of his good Spirit, to fit them for the work to which they were appointed.

This the bare recital of the words used by our Lord on that memorable occasion will prove, I think, decisively. As my Father hath sent me, so send I you, says he, Jo. xx. 21. Which pregnant words can admit of no other fair construction but this, viz. That as he himself was sanctified, and set apart by God's peculiar designation, as that great prophet who was to be sent into the world, to declare the will of his heavenly Father; so did he also sanctify and separate the apostles, as his special delegates to prophesy in his name, and preach the Gospel (by him revealed) to every creature.

And of what extent and duration this their commission was designed to be, that other celebrated passage, Matt. xxviii. 19, 20, will fully evince. Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.—Even unto the end of the world.—And yet the apostles were themselves mortal, and shortlived as other mortals; and therefore the promise must of necessity extend to their successors, to those who should be delegated by them to the same charge which they had received from Christ, and so on successively, ἕως τῆς συντελείας τοῦ αἰῶνος, i. e. till the consummation of all things, as *Grotius* and *Hammond*, and with them all interpreters truly learned and pious, understand that expression in this place.

And this interpretation is both natural and easy, and solid and well-grounded: for the word αἰὼν, which we translate *world*, may perhaps more strictly signify an age. But it is used for the most part in the New Testament, not for the age of a man, nor for one hundred years, (commonly reckoned an age or generation,) but for an age of the world, or some eminent period or division of time therein. And two such periods there were, much mentioned and famed among the Jews, viz., the age and state precedent and preparatory to the Messiah, and the age and state under the administration of the Messiah. The age preparatory to the Messiah was now concluded, and the kingdom of the Messiah actually commenced upon our Lord's resurrection; *all power* being then *given* him (and he assumes it to himself, v. 18) in heaven and in earth. And the first exercise of this power was the commission that he gave to his apostles in the words following: In executing which commission, he hath promised to second and support them (after his ascent into heaven) by the special presence and assistance of his Spirit, πάσας τὰς ἡμέρας, continually to the end of the age. And this being the last age, there being no other state to succeed this, Christ's promise can have no other period to determine it but the end of the world; and consequently the power now personally invested in the apostles, and the special assistance promised to them, must of course descend upon their successors, and be uninterruptedly continued to the world's end, in order to the completion of the promise. This, I take it, is the ground upon which this interpretation is built, and it is too firm to be shaken by all the vain attempts of that gain-saying generation of men, who employ all their art, all their engines, to pull down ancient truth, and every thing else established.

But to proceed. In confirmation of the same doctrine, St. Paul informs us, Ephes. iv. 11, 12, That Christ gave some apostles, some evangelists, some pastors and teachers: And to what end? For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.

Which end could not be effectually answered, unless a constant succession of ministers had been included in the first grant and donation. For there was need from the beginning, (besides the business of discipline and government,) there was need, I say, of able guides and instructors, to confirm those who had been converted by the apostles, to administer the Sacraments duly to them, to feed them with the sincere milk of the word, and to improve them still more and more in Christian knowledge and practice.

And *this* being a need that will always attend the Church of God, during its militant state here upon earth, it is highly reasonable to suppose that there was a suitable provision made for it by the wise founder thereof: and it were extremely unreasonable indeed to interpret the Scriptures already produced, or any else that look with the same aspect, to a contrary sense and meaning.

Especially since the practice of the apostles themselves, whilst they lived and presided over the Church, is so plain an interpreter of Christ's own mind and will in this particular. For we find in express Scripture, that they did, with prayer and by imposition of hands, set apart certain persons for the ministry; and impowered and directed those persons in like manner to ordain others, that so there might be a constant supply of men duly qualified, both to rule and feed the flock of Christ.

And this regular mission and succession has been continued down to this very day, the chief governing and ordaining part being reserved, according to the apostolical pattern, to Bishops in peculiar, and the dispensing of the word and sacraments being committed to Presbyters, in subordination to their bishops.

And in this very manner, and according to this very rule, are the ministers of this Church at present (and of all Churches rightly constituted) ordained and dedicated to the ministry: and they apparently derive the spiritual power, with which they are invested, from the original fountain of all power, and by the proper conveyance that was at first appointed; that is to say, by the hands of those to whom it hath been handed down through a series of seventeen centuries from the apostles, who received it immediately from Christ himself.

Let me only add here, that as they receive their commission from Christ, so they are honored with a peculiar relation to him, and may, in their proportion, lay claim to the same style and title, that the apostles so frequently assume to themselves, of being ministers of God, ministers of Jesus Christ, ministers of the New Testament, and of the Gospel, ambassadors for Christ, stewards of God, of the mysteries of God, of the manifold grace of God, and the like. I say these honorable appellations do in a proportion belong to them, because they are employed in that which was the ordinary work and office of the apostles, though not endowed with those extraordinary and miraculous gifts, which the exigency of things made necessary in the infancy of the Church, but not so necessary to be continued in aftertimes, when it had gathered strength, and gained a firm establishment in the world.

And this, I hope, may suffice to illustrate and confirm the truth of my first proposition, viz., That the present ministers and preachers of the Gospel have their commission from Christ Jesus the Lord; they preach not themselves, nor of themselves, but by virtue of his authority. And this is a truth that, I dare presume, will stand and fall with the Gospel itself.

And yet after all I will not dissemble, that it hath been boldly asserted of late, by a more disingenuous caviller, perhaps, and a more scurrilous scoffer than ever was *Julian* the apostate, that that promise of our Lord's Lo, I am with you always, &c., ample and extensive as it may seem, can with no color of reason be extended farther than to the persons of the apostles, and the time they were to live; or, if we will needs have it extended to after-ages, that it is gross partiality to confine it to the Clergy, exclusive of the *Church*, or body of Christians: or lastly, supposing the promise to be made only to the clergy, that it infers no right in the apostles, of communicating the power they had received to their successors after them, for the support and good government of the Christian Church.

In direct confutation of which wretched cavils, I would undertake to prove, (would the time admit,) that the promise must of necessity extend farther than to the persons and age of the apostles; both because it was a work of longer time that they were employed about, and because in fact the work was not completely finished by the apostles, in their own persons, or their own times. I would prove farther, that the commission was directly given, and the promise made to the clergy, (as successors to the apostles,) separate from and exclusive of all others; I would prove lastly, that the promise must of necessity include a right in the apostles, of delegating a competent authority to their successors after them, both to rule and feed Christ's flock; and that both because they did actually take upon them to communicate such a power, (in which it cannot be imagined that they should go beyond their commission,) and because the nature and state of things, as well as the tenor of the promise, did absolutely so require. For the larger proof of all which particulars, I now make myself your debtor against some other convenient opportunity.

In the mean time, as I believe you to be all Christians, thoroughly so persuaded, and soberly-minded and well disposed, so I doubt not but if you should happen to hear it asserted, in the profane strain of this age, that the clerk hath as good a title to the priesthood, as the parson; that the power of consecrating the elements, which the priest arrogates to himself, may deserve rather to be called *conjuration* than *consecration*; that the minister is the mere creature of the magistrate, as the magistrate is of the people, and to be made and unmade at pleasure; that the civil power is the sole fountain of all ecclesiastical power, and that the ministers of Christ have no power that is internal and spiritual, strictly so called: I say, I doubt not but you will reject these, and such like monstrous assertions, with the utmost abhorrence, and resolve to have no *fellowship* with such pernicious *works of darkness*; as concluding that such an open defiance of the Christian religion, and such avowed contradiction to some of its most Catholic and fundamental truths, is no other than a covert way of undermining all religion, and introducing the wildest Libertinism, Deism, and (if it were possible) downright Atheism in the room of it.—*Rev. Dr. Moss.*

From the Episcopal Magazine.

PURGATORY.

The Anglican Church directly repudiates the heathen doctrine of purgatory in her twenty-second article, and which she denounces as "a *vain* thing, fondly *invented*, and grounded upon *no* warranty of Scripture, but rather *repugnant* to the word of God."

She admits of no doctrines as articles of faith and necessary to salvation, but such as are distinctly declared in Scripture, or which can be fairly deduced from it, that the faith of her highly privileged members should not stand in the wisdom of men, but in the power of God. In Scripture there is not one word of Purgatory, and which a Romish champion of the present day has been obliged to confess:—"Had it been necessary for us to be instructed in such questions, Jesus would doubtless have revealed the knowledge of them. *He has not done so*; we can therefore only form *conjectures* on the subject, more or less probable." (Discuss. Amic. Vol. II., p. 242, cited by Mr. Faber, in Difficulties of Romanism, p. 185.)

This is, indeed, a candid acknowledgment to be made by a Romanist, and one too who was confessedly writing for the seduction of the English residents in France. But in confirmation of the Bishop of Aire's admission, we may assert that the existence of such a place would completely contradict the whole tenor of Scripture. The blood of Christ is represented by the prophet as "a fountain opened to the house of David for sin and for uncleanness;" (Zech. xiii. 1;) and that by the sacrifice of himself he *purged* our sins before sitting down on the right hand of God. (Heb. 1. 3.) He is the Lamb of God which taketh away the sins of the world. (John i. 29.) Christ by himself purged our sins, and his blood cleanseth us from all sin; for if we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John i. 7, 9.) He obtained eternal redemption for us by his own blood, and by it purged our consciences from *dead* works to serve the living God. (Heb. ix. 12, 14.) Christ, therefore, with whose blood we are sprinkled in baptism from an evil conscience, *is the true purgatory*; and the Romish doctrine only shows the delusive nature of their system, and the weakness of the foundation on which they teach men to rest their hopes of salvation, and which the Bishop of Aire has in this instance confessed to be based on no better principle than "*conjecture.*"

The Roman Church declares purgatory to be a place of penal suffering after this life. "Purgatory," says Bellarmine, "is *a certain place* in which, as in a prison, after this life those souls are purged which in this life were not fully cleansed, that so being at length purified they may be able to enter into heaven, into which no unclean thing can come." The Romanists have not yet agreed among themselves where this certain place, which is the source of so much gain to their priesthood, is situate; and Bellarmine admits that the Church, meaning the Church of Rome, has not yet defined that point.

Purgatory, or the purification of departed souls by means of a certain kind of fire, is an old Pagan doctrine, which was first broached in the Roman Church towards the end of the sixth century, by Gregory the Great. The destructive inroads of the barbarians, which is described in the Apocalypse as a "hail-storm," nearly destroyed all the learning of the civilized world, after which pretended miracles and visions usurped the place of Scripture truth and sober religion. The flames of Ætna and Vesuvius were believed to have been kindled on purpose to torment the souls of men, and were considered the pathways to that "certain place," which was afterwards called purgatory. It is purely and exclusively a Romish doctrine, for the Vaudois, the Eastern and the African Churches, never admitted it. It is entirely sectarian and Romish, invented and believed by pagans, nursed and matured by heretics, and is altogether a stranger to the household of faith, being repudiated by the Church Catholic, and only maintained by a domineering sect.

There were a few of the Eastern bishops present in the Council of Florence which sat in the year 1439, who by force, fraud, and bribery, were prevailed on to join in articles of agreement with the Roman Church, and among other things to consent to the doctrine of purgatory. But the Greek Church, on the return of their deputies to Constantinople, indignantly rejected all that they had done in the name of the Eastern Church, and a council held at Constantinople a year and a half afterwards declared all the proceedings of the Florentine Council to be null and void, and condemned the council itself. (Percival's Roman Schism, p. 93.)

The first decree, enjoining belief in the pagan doctrine of purgatory, was made in the Council of Florence. "If any true penitents depart this life in the love of God before that they have made satisfaction by worthy fruits of penance for faults of commission and omission, their souls are *purified* after death by the pains of purgatory, and that for their release from these pains the suffrages of the faithful who are alive are profitable to them; to wit, the sacrifices of masses, prayers, and alms, and other works of piety, which according to the appointment of the Church, are wont to be made by the faithful for other believers." (Percival's Roman Schism, p. 152.)

The doctrine, however, met with much opposition till the Synod of Trent laid that part of the Church which remained in communion with the see of Rome prostrate at the feet of the pope, anathematized the true Church of God as reformed in this country, and established a new sect or communion presumptuously calling itself "the mother and mistress of all Churches." Its decree bound all its adherents to receive the doctrine of purgatory under pain of anathema. "Since the Catholic Church taught by the Holy Spirit from the sacred writings and ancient tradition of the fathers in sacred councils, and last of all in this œcumenical synod hath taught that there is a purgatory, and that the souls there detained are assisted by the suffrages of the faithful, but most powerfully by the acceptable sacrifice of the altar, the holy synod directs all bishops to take diligent heed that the sound doctrine concerning purgatory, handed down by holy fathers and sacred councils, be believed and held by the faithful of Christ, and be every where taught and preached."

Immediately after the conclusion of the Council of Trent, Pope Pius IV. confirmed its proceedings by the publication of a bull, and in less than a year published a condensed summary of its doctrines in twelve articles, which he attached to the Nicene Creed, and to which every member of the Romish communion must give their consent on pain of damnation, the eighth article of which declares their belief in this fabulous place. "I constantly hold that there is a *purgatory*, and that the souls detained therein are helped by the suffrages of the faithful."

The Romish doctrine of purgatory, as defined by the Synod of Trent, is, that every one is liable both to temporal and eternal punishments for his sins; that God, on account of the death and intercession of Christ, does indeed pardon sins as to its eternal punishment, but that the sinner is still liable to temporal punishment, which he must expiate by acts of penance and sorrow in this world, together with such other sufferings as God shall think fit to lay upon him; and that if he does not expiate these in this life there is an intermediate state of suffering and misery in another, in which departed souls suffer the remaining portion of their punishment as preparatory to the day of judgment and their admittance into heaven. This intermediate state being *supposed* to purge them from the effects of their sins, is called purgatory. In order to shorten this state of penal sufferings, the prayers and supererogatory works and alms of their surviving relatives here on earth, and of the saints who have passed through this imaginary fire, and are now in heaven, have great efficacy, but above all, the sacrifice of the mass is a sovereign remedy. This doctrine must be held, taught, and believed by the members of the Latin Church on pain of damnation, which the synod of Trent denounces against all who differ from their blasphemous decrees. "If any shall say that after receiving the grace of justification the sin of any sinner is so remitted, and the guilt of eternal punishment so blotted out that there remains no guilt of temporal punishment to be discharged either in this world or hereafter in purgatory, before that the entrance to the heavenly kingdom can be opened, *let him be accursed.*" And again, in their canon of the mass they resolve—"If any one shall say that the mass is not a *propitiatory* sacrifice, or that it ought not to be offered for the *living* and the *dead*, for their sins, pains, satisfactions and other necessities, *let him be accursed.*"

In support of the doctrine of purgatory, which they adopted from the ancient pagan philosophers and poets, they bring several texts from the Book of Maccabees. And on Woolfrey's tomb-stone, the inscription is taken from that apocryphal book: (2 Maccabees, xii. 45,) "It was a holy and good thought to pray for the dead." But the apocryphal books are not canonical Scripture, and never were received into the canon by the Jewish Church, not even by the Roman Church itself, till it became necessary to establish the doctrine of purgatory, when the books of Maccabees giving some countenance to prayers for the dead, it became necessary to make them canonical. In virtue of the pope's omnipotence and infallibility, he exercised his authority backward, and decided for the Jews that the Apocrypha made part of their canon of Scripture, although the Jewish Church never admitted it, neither do the Jews admit it to this day as canonical. St. Jerome, in his prefaces to several of the books of holy Scripture, expressly excludes the books of the Apocrypha from the canon of holy Scripture; but says, as the Church of England says, that though the Church does read them, as good and holy books, and containing many excellent precepts of morality, yet that she does not receive them into the canon of holy Scripture, or think them sufficient to have any doctrine of faith proved by them. These prefaces are prefixed to the vulgar Latin Bible, and contain a flat contradiction to the pope's infallible decree. Jerome flourished in the fifth century, and before purgatory was dreamed of, and as the opinion of Judas Maccabees was not then required to prop up their heathen doctrines, his books were not at that time allowed to be canonical.

In her sixth article, the Church of England expressly rejects the Apocrypha, and cites the above words of Jerome. How is it likely that any Christian man, believing in the divinity of the Holy Ghost, could allow the Book of Maccabees, on which the doctrine of purgatory is chiefly built, to be written by his inspiration, when we find the author making the following apology for the weakness of his own performance:—"And here I will make an end. And *if I have done well*, and as is fitting the story, it is that which is desired; *but if slenderly and meanly*, it is that which I could attain unto." (Ibid. xv. 37, 38.) All Scripture was written by inspiration; but there can be no Divine inspiration where the author requires to apologise for the slenderness and meanness of his performance, and say, it was the best to which he was able to attain. It seems little short of blasphemy in the Council of Trent, to ascribe such an apology to the dictation of the Holy Spirit; yet to serve the purpose of a lucrative system, that council, which dared to curse the Catholic Church, has ascribed it to the inspiration of God. Christ gave his testimony in confirmation of the Old Testament, and his apostles always appealed to the ancient Scriptures, as they were received and kept by the Jewish Church; but neither Christ nor his apostles ever cited or appealed to the Apocrypha, and it was never acknowledged by the primitive Church.

The Council of Trent determined the Apocrypha to be canonical and inspired Scripture, and asserted the equality of *their* traditions with Scripture; "and perceiving that this truth and discipline are contained in written books and in unwritten tradition, which being received by the apostles from the mouth of Christ himself, or from the Holy Spirit, dictating to the apostles, has reached even to us, as though it were transmitted by hand; following the examples of the orthodox fathers, receives and venerates with the same affection and reverence all the books of the Old and New Testament, since our God is the author of both, and also of traditions themselves, relating both to faith and morals, which have been, as it were, orally declared, either by Christ or by the Holy Sprit, and preserved by continual succession by the (Roman) Catholic Church." The Canon then enumerates the canonical books, and adds some of those of the Apocrypha, particularly the Books of the Maccabees, concluding as usual, with a curse. "But if any one shall not receive these same books entire, *with all their parts*, as they are wont to be read in the Catholic Church, and in the old Latin Vulgate edition, for sacred and canonical, and shall knowingly and intentionally *despise the traditions* aforesaid, *let him be accursed.*" (Sess. IV. Percival's Roman Schism, 159.)

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.

March 28. xtf

FEMALE SEMINARY, NEW ROCHELLE.

THOMAS ROGERS, Proprietor,
MISS ROGERS, Professor of Music.

THE ensuing term of this Institution will commence on the first Monday in May.

The conductors hope, by every effort for the intellectual and moral improvement of the young ladies committed to their charge, to merit the continuance of public patronage.

References:—

Rev. T. W. Coit, D. D., Rev. G. D. Abbot, New Rochelle; Rev. Lawson Carter, Rev. R. C. Shimeall, Brooklyn; Jacob Le Roy, Esq., New York.

☞ A Church Organ to be disposed of.

April 4—6t$

MISS FORBES' BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

NO. 6 ABINGDON SQUARE,

A PLEASANT and healthful situation, at the junction of Bleecker street and the Eighth Avenue.

The ordinary branches of a useful and polie education are taught at the school, in which Miss F. is assisted by experienced teachers.

A private omnibus is provided exclusively for the use of the school, which calls daily under the care of the attendant for pupils residing at a distance, and returns with them to their homes.

Cards of the terms may be obtained at the school, or of Mr. Forbes, No. 8 Wall street.

April 4—8w

RARITAN SEMINARY FOR YOUNG LADIES,

PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

REFERENCES.—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York.

J. F. HALSEY, Principal.

March 7.—t May 15.*

ST. MARY'S HALL,

GREENBANK, BURLINGTON, N. J.

THE Summer term of this Institution will commence on Wednesday, May 6th. Punctual attendance is requested on the first day of the term.

R. I. GERMAIN,
Chaplain, Principal Teacher, and Head of the Family.

☞ The several journals of the Church will please to insert the above notice eight times each, and send their bills to St. Mary's Hall, Burlington, N. J.

March 28—8t

ROSSVILLE BOARDING SCHOOL,

STATEN ISLAND.

W. WESTHORP presents his thanks to his friends and the public, for their patronage of his establishment, and begs to assure them it shall be the study of himself and family to meet their encouragement, having completed the enlargement of his establishment.—He can now accommodate several additional pupils. Children committed to his care, of the age of four years and upwards, will receive every parental attention. Their morals are directed in every possible way towards virtue and piety. The situation of this establishment is particularly healthy—its orchards, gardens, and pleasure-grounds, renders it at once desirable. Reading, Spelling, Writing, Arithmetic, Geography, History, and Grammar, are taught. Terms, including board, education, and washing, $25 per quarter, payable in advance.

REFERENCES.

Rev. David Moore, Staten Island,
Rev. S. Parish, do do
Abraham Lester, Esq., 205 Pearl st., New York.

The steamer Raritan leaves Barclay st., for Rossville, every day at 3 o'clock.

April 18, 1840. 8t$

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.

The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.

TERMS.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.

Rev. William Berrian, D. D., New York; M. Paine, M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia; J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; W. C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
Y. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N.J., April 25, 1840.

MRS. LINCOLN PHELPS' INSTITUTE

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.

April 6, 1840. tf

STOCKBRIDGE, MASSACHUSETTS.

FAMILY SCHOOL FOR BOYS.

REV. S. P. PARKER, of Stockbridge, Massachusetts, (formerly Associate Principal of the school in city of New York, known as that of ADAMS & PARKER, has *two* vacancies in his present school. It has been in successful operation four years; and is limited to *six* boarders, who are received strictly into his family.

Its aim is *Thorough* instruction, *Adapted to the individual; Religious* culture; and *Home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools, with which he was connected for many years in Boston and New York.

The village of Stockbridge, Massachusetts, is well known as healthy and delightful, in the valley of the Housatonic, about thirty miles from Hudson. Coaches pass his door twice a day to the Hudson & West Stockbridge Railroad, five miles distant.

Mr. P. has the liberty of referring to the Rt. Rev. Bishop Griswold, Rev. Dr J. S. Stone, Hon. Edward Everett, Hon. Daniel Webster, Boston. President Quincy, Cambridge; and to the Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, Wainwright, Eastburn, Cutler, Cyrus Mason, and Dewey; John Anthon, esq. Hon. Murray Hoffman, Hon. Samuel R. Betts, Drs. Edward Delafield, and Cyrus Perkins; Frederic Sheldon, esq., Elisha Townsend, esq., James B. Murray, esq., David D. Field, esq., Theodore Sedgwick, esq., Robert Dyson, esq., Charles Eames, esq., Isaac Jones, esq., Herman Le Roy, esq., William C. Bryant, esq., and Charles King, esq.

The ensuing term will commence on the first day of May. For particulars, address *Rev. S. P. Parker, Stockbridge, Massachusetts.*

April 18, 1840. 2t$&tf.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street.

Jan. 25—tf

INSTITUTION FOR THE EDUCATION OF BOYS,

PORT COLDEN, NEW JERSEY.

AN INSTITUTION for the Education of Boys, is about to be established at PORT COLDEN, under the name of *St. Matthew's Hall.* It is intended that the Seminary shall be of the highest character, and one in which not only a good English, but a complete Classical and Mathematical education may be obtained. It will be opened under the auspices of the Protestant Episcopal Church, and be under the supervision and control of the Bishop of New Jersey. The Rev. P. Teller Babbitt, recently of Erie, Pa., will discharge the duties of Principal, and the services of able and efficient Assistants will be secured.

The year will be divided into two Sessions of 22 weeks each, the first commencing on Wednesday, the 6th of May next. The terms are $100 *per Session, payable in advance, which charge will embrace every thing necessary (except clothing) for the comfort and convenience of the scholars.* Close observance will be used to neatness and comfort by the mother of the Principal. Great attention will be paid to the instruction of the pupils in regard to their moral as well as literary improvement.

The number of scholars will be limited to forty-five.

Annexed is a fair description of the situation of Port Colden.

For further information, we respectfully refer to the following gentlemen:

Rt. Rev. Bishop Doane, Burlington, N. J.
Rt. Rev. Bishop B. T. Onderdonk, New York City.
Rev. Samuel Turner, D. D., Prof. Theo. Sem. N. Y.
Rev. Bird Wilson, D. D., Prof. Theo. Sem. N. Y.
Rev. W. R. Whittingham, D.D., Prof. Th. Sem. N.Y.
Rev. Edmund D. Barry, D. D., Jersey City.
Rev. Matthew Henderson, Newark, N. J.
Rev. E. G. Prescott, Salem, N. J.
Rev. Samuel Starr, Trenton, N. J.
Rev. George Upfold, Pittsburgh, Pa.
Rev. William C. Crane, Woodville, Miss.
Hon. Samuel L. Southard, Jersey City, N. J.
Hon. Ogden Hoffman, New York City.
Hon. J. P. B. Maxwell, Belvidere, N. J.
Jacob Miller, Esq., Morristown, N. J.
Thomas N. Stanford, Esq., New York City.
William Van Antwerp, Esq., New York City.
D. A. Cushman, Esq. New York City.
Floyd Smith, Esq. New York City.
J. W. Condit, Esq., Newark, N. J.
A. Gilford, Esq., Newark, N. J.
John F. Ellis, Esq., Jersey City, N. J.

Those desiring to make application, will address WM. C. DUSENBERY, Port Colden, Warren County, N. J.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the Institution.)

April 11, 1839. 6t

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMBLINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.

February 8, 1840.

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
SIMON R. MC'GOWN, } Assignees.
Nov. 30. 14 Pine-street,

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds; Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively, at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 124 Fulton-street, at Three Dollars per annum, in advance.

AGENTS.

Rev. Charles Burroughs,	Portsmouth, N. H.
Charles Stimpson, jun.	Boston, Mass.
Frederick Sill,	Middletown, Con.
Sidney Babcock,	New Haven, do.
William C. Little, Esq.	Albany, N. Y.
Z. Clark,	Troy, do.
Alexander Walsh, Esq.	Lansingburgh, do.
S. Barnard,	Buffalo, do.
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
Archibald M'Elroy,	do.
D. Brunner,	Baltimore, Md.
J. Biscoe, Post Office,	Chaptico, do.
Rev. S. C. Davis,	Charlotte Hall, do.
Wm. Johnson, Esq., Postmaster,	Princess Ann, do.
Bell & Entwistle,	Alexandria, D. C.
George Rowland, Esq.,	Norfolk, Va.
A. E. Miller,	Charleston, S. C.
Rev. E. E. Ford,	Augusta, Ga.
Hotchkiss & Co.	New Orleans, La.
Ruffin Smythe,	Randolph, Tenn.
Rev. J. T. Wheat,	Nashville, do.
John W. Jones,	Louisville, Ky.
Arius Nye,	Marietta, Ohio.
Rev. Samuel R. Crane,	Ohio City, do.
Smith & Crowell,	Maumee City, do.
Henry H. Hoffman, Post Office,	Quincy, Ill.
Rev. F. F. Peake,	Fayette, Mo.
P. E. Demill, Esq.,	Detroit, Michigan.